

Christian Advocate

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DECEMBER 7, 1961

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"COMFORT, COMFORT MY PEOPLE,
SAYS YOUR GOD?"
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These NEWS Times

Some signs of the times since our last issue are reported here. For additional news and trends, continue to page 21.

The United States must never again be first to use nuclear weapons. This conclusion was reached by three prominent theologians in an article in the November 13 issue of *Christianity and Crisis*, a biweekly Protestant journal. Dr. John C. Bennett, Union Theological Seminary, Dr. Reinhold Niebuhr, professor emeritus of Union, and Dr. Paul Tillich, Harvard Divinity School, agreed that there can be no moral justification for striking the first blow in a nuclear war since destruction caused would wipe out the Western civilization the U.S. is committed to defending. None advocated unilateral disarmament or renunciation of the use of force. All accepted U.S. possession of nuclear weapons as necessary in preventing unlimited Soviet expansion.

Education during these times is more important than censorship and prosecution in solving the problem of obscene literature, according to a Canadian magazine editor who addressed the convention of the Catholic Women's League of Canada. Arnold Edinborough, a member of the Canadian Committee on Indecent Literature, lashed out at faulty educational processes which result in young people buying questionable literature. Availability of such material, according to Mr. Edinborough, is shocking and offensive, but it is not a cause of the sickness of the society; it is a result.

Catholics were admonished by one of their educators that policies advocated by the ultra-conservative John Birch Society and by U.S. Senator Barry Goldwater (R.-Ariz.) run counter to the social justice principles laid down by Pope John XXIII in his encyclical, *Mater et Magistra*. Father Charles B. Quirk, head of the Providence College, R.I., economics department, said that a number of Catholics, both lay and clerical, are dues paying members of the right-wing Birch Society. He also charged that the Birch Society program "is dangerous fanaticism aimed right at the heart of our democratic institutions."

In another transportation case involving parochial schools, a Colorado education commissioner has ruled that public school districts in that state cannot lawfully provide transportation to parochial or private school children. He warned that school districts now providing such transportation must either abandon the practice or face loss of state aid for transportation.

The number of teen-agers in America increased more than 25 per cent during the decade between 1950 and 1960, according to an announcement by the U.S. Census Bureau. The Bureau predicts that the number can be expected to increase by 50 per cent during the 1960-70 decade, and another 10 per cent beyond that figure by 1975. The 1960 census revealed that there were 13,219,000 teen-agers. The census also revealed that the number of children entering Sunday school and religious education classes during the decade increased by 25 per cent.

Among religious groups denouncing Russia's testing of a 50-megaton nuclear bomb was the Standing Conference of Canonical Orthodox Bishops in the Americas, representing Orthodox Christians in the Western Hemisphere. The Conference condemned the Soviet Union for "ignoring the objection and pleas of the world." Bishops of the ten Orthodox churches holding membership in the Conference included the Primates of the Greek Orthodox Church, the Russian Orthodox, Greek Catholic, and the Russian Orthodox Church Outside Russia.

Among city councils of churches promoting "Open Housing Covenant" programs is that of the Greater Seattle Council of Churches. The program calls for signatures of commitments by pastors and representatives of participating churches which emphasized affirmation "that residential segregation is contrary to both God's will and the American heritage of freedom, and that every person has a right to live in any community which he chooses without regard to his race, color, creed, or national origin."

the cover

An elderly refugee sits in strange surroundings in a home in Teheran, Iran. Far from home, cast out by forces alien to her simple way of life, she clings to that source of her faith that does not change with new surroundings, her Bible. The words on our cover are from Isaiah, and were directed to another people in another day who were in exile from their homeland. On page 3 of this issue is our editorial comment pointing toward the annual observance of Universal Bible Sunday.—World Council of Churches Photo.

COMMENT

Revolution in Our Time

TWENTY YEARS ago this date was Pearl Harbor. At once, this nation was committed through use of military and other means to bring enemies to unconditional surrender.

During these 20 years, the three principal enemy nations have become friendly, and several once friendly nations are no longer regarded as allies. Large colonialized areas of the world have become nations in their own right, while other nations once free are now subjected to the political and military whims of dictatorships. A whole new crop of terms, seldom if ever used 20 years ago, fill today's conversations: missiles, iron curtains, Voice of America, nuclear warfare, fallout shelters, United Nations, Peace Corps, astro-jets, earth satellites, television.

Politically, socially, technologically, militarily, and economically, the world has been in revolution. Developments in certain of these areas of culture have been swift. But what of religion and organized religion during this period? There are abundant indications that religion, especially organized religion has fared well. Within Methodism, for example, membership has jumped from 7½ million to over 10 million; church school enrollment from slightly over 5 million to over 7 million; and world service giving from \$6 million to almost \$14½ million. The Methodist church received on profession of faith 262,163 persons in 1941 and 345,118 in 1961. Never in the history of Methodism, perhaps in Christendom, has there been such feverish activity in program-building or in church-building programs.

But is this the real measure of revolutionary developments in religion? Religion purports to reorient individuals and society around a set of values, for the Christian, values expressed through word and deed by Jesus Christ.

Are lives being changed? Do men experience in a fuller sense the reality of God and God's will in their lives? Is society's moral and spiritual tone more healthy? Are people throughout the world adjusting creatively to a changing world? Is fear less of a foe? Are religious values motivating economic, social, political, international, and military changes? These are the really significant marks of advances by religion.

These are the questions that must be faced if religion is to become a more meaningful experience in this revolutionary age.

Sovereignty and Freedom

DOES AN INSISTENCE upon the sovereignty of God mean that man must be reduced to a puppet dangling at the end of a divine string? In the current theological reappraisal taking place in American Protestantism, there is a concern to emphasize God's sovereign rule over history. This is partly a corrective to earlier tendencies to reduce God to absolute dependence on man's creative powers.

But there is a danger—ever-present in theological correctives—that such an emphasis will finally sound as though man has no role in shaping his destiny and re-forming the society in which he lives.

To correct the corrective, this Universal Bible Sunday (December 10) would be a good time to consider those biblical narratives that reflect the twin themes of God's sovereignty and man's responsibility to act. An example would be the decision by the people of Israel to seek "*a king over us, that we also may be like all the nations.*" This choice was preceded by a period when the Israelites were under the leadership of judges, called of God.

The writer of 1 Samuel tells us that God disapproved of this obvious capitulation to the surrounding cultural patterns, but he still instructed Samuel to carry out the wishes of the people. Samuel proceeded to do this, but warned the Israelites that having a king would bring suffering to them. This is clearly an indication that man's freedom to choose provides him with the grandeur of God-like qualities, but also the misery that comes with choices contrary to God's will.

In Israel's case, having allowed the nation the freedom of choice, God then parlayed this particular decision into the source of the eventual redemption of all the world. For it was from the house of David, Israel's second and greatest king, that the Messiah was to come. The free choice of a people bent on "being like the other nations" became a means whereby the fullness of God's grace could create a "new" nation of redeemed men.

Such narratives indicate that man retains his power to decide against God, and thus his every decision is significant. But at the same time, the narrative indicates that God's sovereignty—which is to say, his ultimate control over all existence—still prevails over free, deciding man.

This allows us to take our responsibilities with utmost seriousness without granting ultimacy to the works of our hands. It also means that the culture in which we live is exciting, unpredictable and ever-changing because it is the product of man's choices and of God's use of those choices. Thus, God's sovereignty is wrapped up in his final dominion over history, while man's responsibility provides him a role in determining which way that history will move in its march to completion.

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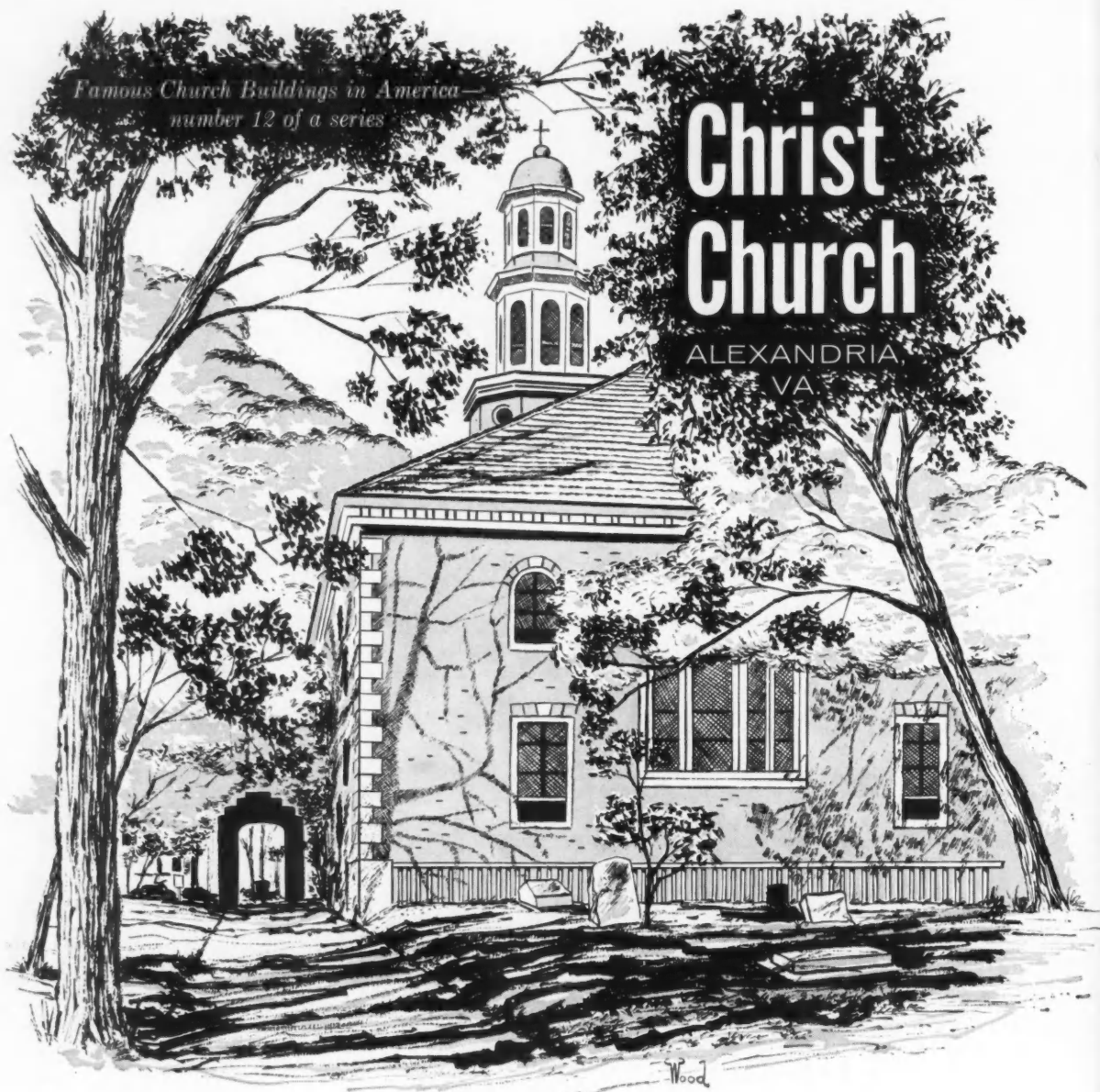
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OPEN Forum

LETTERS TO THE EDITORS

Compromise Ideals?

EDITORS: Regarding Jack Wilkes's comments on church union [*Words of Caution on the Blake Proposal*, Sept. 14, p. 9], I would like to add that The Methodist Church is unalterably opposed to the use of liquor . . . which the Protestant Episcopal Church does not oppose.

When I was trying to get all the ministers of our area to work together in a temperance campaign I received an answer from an Episcopalian rector saying, "The Bible says that my Lord was a wine-bibber and a glutton. If my Lord drank is there any reason why I should not have the Christian right to drink?" He is not alone in this for I have seen others of his brethren "bend their social elbows."

I believe in church union with all of my heart . . . but I do not believe in compromising our Christian ideals to accomplish such just for the sake of "bigness," or showing up a very popular denomination here in the South.

A. J. BRUYERE

First Methodist Church
Powder Springs, Ga.

What Purpose?

EDITORS: Robert C. Howe's timely and insightful discussion of preaching [*Man's Words God's Word*, Aug. 17, p. 7] deserves rereading. Here an able preacher confronts us with basic issues that inhere in the human attempt to communicate divine truth.

What is the purpose of the sermon? What makes preaching so crucial? Howe tells us, "It is the present presence of God that is decisive because it calls for a decision, a 'yes' or a 'no,' a curse or an amen, an acceptance or a rebellion, a yielding or a resistance."

In the next paragraph, however, he insists that, "The sermon does not call for a decision. . . . There is a decision called for—not by the sermon but by the Gospel the sermon proclaims. . . . For if the sermon were to call for the decision, then the decisions called for would be those the preacher wanted according to his special pleading of prejudices, his principles, and his politics."

The sermon can be depended upon to illuminate the Gospel without the

preacher's "prejudices," "principles," or "politics," irreparably distorting the message. But these human factors are offered as the reason why the sermon itself should not be used to call for a verdict. Is this the issue?

If the sermon is to serve the purpose of God, to offer men "the present presence of God that . . . calls for a decision," how can the sermon do less than extend the invitation? How can the sermon be considered truly Christian unless it serves God's full purpose? The God who comes in Jesus Christ (the present presence of God) both reveals and reconciles. Aware of the revelation what is the worshiper to do? Isn't this the most crucial moment in worship? How can we be faithful to God and our people and evade it?

At this point, of course, the sermon can become a projection of prejudice, principles or politics. The entire sermon can be that too. If ours is a ministry of reconciliation as well as revelation, however, we must make certain that the sermon serves the full purpose of God by including the invitation. The invitation must accord with the meaning of the revelation and be delivered in the same spirit. But the sermon must serve the full purpose of God.

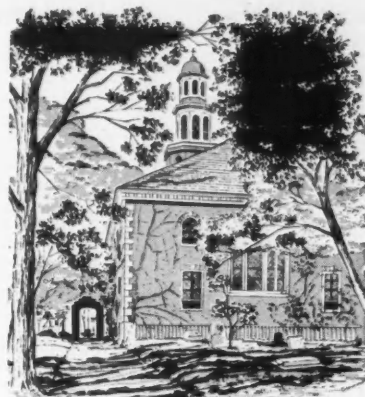
Preaching to be Christian must recreate the Incarnation. But it must not stop there. The subsequent Acts of God, the Crucifixion and the Resurrection, must also be present. Any preacher who would have his sermon serve the full purpose of God must reroute the path to his pulpit. He, too, must wrestle in Gethsemane. For he knows that his sermon must be more than an oblation offered to God in his own behalf. The worshipers he is soon to confront must offer oblation, too—their personal response to the Revelation.

LAWRENCE LACOUR

General Board of Evangelism
Nashville, Tenn.

The Tried and True

EDITORS: While I commend to every building committee much that is written in *Theology in Four Walls* [Oct. 12, p. 7], as a New Englander I want to point out that the white colonial churches still do speak to the spirits of men! While each generation ought to find a mean-



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HOW DO MINISTERS PAY FOR EMERGENCIES?

Unlike most of the members of his congregation covered by company plans, the minister usually has to make his own provisions for extra protection during periods of emergency.

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ingful way to express its faith in God and witness to the world the Gospel of Christ, we don't have to destroy the good from the past.

Let us build colonial and gothic churches that are tried and true and let those who have the ability create new and better church designs. However, let us never build differently, just to be different. This may be a day when creative architecture is being built, but many of the modern churches being built today are going to be outdated within ten years. I am certain gothic and colonial churches will be meaningful a thousand years from now! Give us more provocative articles on church architecture.

ROBERT K. JONES, JR.
Community Methodist Church
Cochituate, Mass.

Miraculous Birth

EDITORS: I have followed with interest the fire and backfire on Professor Hanke's article regarding the virgin birth [*Is the Virgin Birth Really Valid?*, Sept. 28, p. 12]. I note that several letters of reply state that St. Paul's beliefs on this matter are unknown or uncertain. Those who think this have apparently missed Paul's very clear statement in Romans 1:3-4, which reads as follows: . . . *the gospel concerning his Son, who was descended from David according to the flesh, and designated Son of God . . . by his resurrection from the dead.* . . .

This quite clearly says that Paul did not accept the idea of Christ's virgin birth. Biblical genealogies always trace descent through the male line, and Paul obviously had this in mind in ascribing Christ's descent "from David according to the flesh." Thus, for Paul, Joseph was not Jesus' stepfather, but his real flesh-and-blood father.

But this in no way denies the divinity of Christ. Paul enthusiastically proclaims this divinity, making his proof not the virgin birth, but the Resurrection. Indeed, the whole motive and message of the apostolic church was the Resurrection. Let modern Christians take note of this, and leave the virgin birth where it belongs—a poetic, mythological expression of the Spirit which seeks in its own way to affirm what the Resurrection so clearly affirms: that God was in Christ (and is in Christ), seeking out a lost mankind. Indeed, is there any more compelling expression of this historical truth than in the Christmas story, with all its myth and legend?

JOHN K. BURLESON
Trinity Methodist Church
Port Townsend, Wash.

EDITORS: I read with interest *Is The Virgin Birth Really Valid?*

It is all very interesting as is any theological discussion for those who en-

joy mental gymnastics, as I do. But I think the answer to many theological questions which plague our day, and ought to, rest in the final analysis in one's idea of God. If God can do what he wills to do, and I think he can, and the virgin birth was necessary in the Incarnation then it was so. If it is not necessary then it is not so. I am naïve enough to believe that the sun comes up each morning because God says, "Get up."

RALPH E. PROUD, JR.
Tacony Methodist Church
Philadelphia, Pa.

EDITORS: I was astounded and grieved at the brazen denials of the supernatural virgin birth of Christ in *Is the Virgin Birth Really Valid?* I wonder if it ever occurred to us that there may be a direct relation between our denials and unbelief and our lack of the evangelistic fervor that so characterized our fathers and early Methodism?

Waldo, Ark.

EDITORS: Of course I do not think that disbelievers in the virgin birth are on their way to eternal destruction, but I do think that they have not considered certain phases of the subject.

Disbelievers in the virgin birth ignore the positive statements of Luke who begins his Gospel by assuring Theophilus that he is in a position to tell exactly what the truth is concerning Christ. Then he narrates the story of the manner of Christ's birth, which to disbelievers is preposterous nonsense.

And I herewith declare to every disbeliever in the virgin birth that if they will not believe Matthew and Luke neither would they believe if every one of the New Testament writers had affirmed it.

M. L. O'HARRA
Central Illinois Conference, retired
Wichita, Kan.

EDITORS: As an older pastor looks across some years and many recurrences of this discussion about the virgin birth of Christ, it sums up about as follows:

Those who have been brought up with literal, fixed ideas about this event find themselves lost when faced with an abrupt change. Their religious experience has hinged on this acceptance so long and they have defended it so strongly that their entire structure threatens to fall down if they change, as indeed, it would, for the acceptance of one change leads almost at once to others.

Their mistake is sometimes that they have clung to a religious experience centered around adolescent age concepts and not accepted constructive change. Or we pastors have been too careful of ourselves or too careless to promote this necessity of change or rethinking of

concepts in adult life. Actually, there is often present as much adult psychology problems of adjustment as religion in the whole disturbance.

HARRY E. TITUS
Genesee Conference
Rochester, N. Y.

Uncharitable

EDITORS: It is cause of some grief to me that a publication of The Methodist Church, of which I count myself a loyal member, should have published so erring and uncharitable a review of my *War and the Christian Conscience: How Shall Modern War Be Conducted Justly?* [*Books of Interest to Pastors*, Oct. 28, p. 18], by John M. Swomley, Jr.

The "single theme" of my book was plainly stated to be "weapons systems and weapons strategy and the just conduct of war." Ruled out from primary consideration were all the following: "the solution of outstanding political problems anywhere in the world, or the goals of diplomacy, or military and political alliances and the need for regional confederations, or the possibility of conciliating an enemy, or how national sovereignty can and should be limited, or strengthening the United Nations, or a world some day ruled by law, or how much better just peace is than just war or a just endurable peace than a just endurable war," or arms control.

Yet Mr. Swomley accuses me of simply twisting the Gospel of Jesus Christ "to serve national policy"—without attempting one word in refutation of my documented and systematic proof that the church's main teaching, for all the centuries of western history, in the "just war theory" was *precisely a product of Christian love shaping itself for relevant action and in-principaling itself in rules governing conduct*. Your readers would scarcely gain the impression from this review that I attempt a *Christian* analysis, or that, because of the severe limits to be placed upon the conduct of war, I can be accused of having become something of a "nuclear pacifist" and a believer in unilateral nuclear disarmament.

Like everyone else, I may not have subdued the problem of modern war. But the Protestant churches will never come near this problem if attempts to do so are not pondered but uncharitably dismissed, and we will have nothing theologically profound to say if disciplined and rigorous analysis is not answered but dismissed as ponderous scholasticism. One does not have to be a Jesuit to say something sensible. And finally it is difficult to see any grounds for rejecting as a distortion of the Gospel-ethic a volume which falls in line with three-quarters of the reflection on human conflict in the Christian community for 20 centuries.

R. PAUL RAMSEY
Chairman, Department of Religion
Princeton University, Princeton, N.J.

MARY..

A look at the biblical and legendary traditions helps explain the gulf between viewpoints.



Madonna of the Thrush by Barbara Neustadt

in History and Doctrine

By MARTIN RIST

MANY PROTESTANTS have asked me why Roman Catholics refer to the virgin birth as the immaculate conception. The answer is simple: They don't.

Though related to it, the belief in the immaculate conception is quite different from that of the virgin birth. Indeed, there are a number of Roman Catholic beliefs concerning Mary which are somewhat puzzling to most Protestants. Discussion of these beliefs has risen sharply in recent years. This interest in Mariology—doctrines and rites centering in Mary—includes both laity and Catholic theologians. In fact, the interest is so great that recently (1956) a 312 page *Dictionary of Mary*, explaining hundreds of topics relating to her cultus, was published.

The Roman Catholic authorities are ready to admit that, apart from the virgin birth, the New Testament has relatively little to say concerning Mary. Most of what they believe and teach about her comes from traditions and other sources outside the New Testament. But since these beliefs have the sanctity of time and, with reference to the more important ones, have been authenticated by the church authorities, they are given as much credence as any statement in the New Testament itself.

We learn from Mark 6:3 that in addition to Jesus, her first born, Mary had at least six other children, four brothers of Jesus, named James, Josés, Judas, and Simon, and at least two sisters who are unnamed. It is important to note that the Greek terms used are unequivocally "brothers" and "sisters," as is true of

the corresponding Latin terms in the Latin Vulgate, the official Bible of the Roman Catholic Church.

The family, then, was quite large, consisting of Joseph, Mary, and at least seven children. Although he is mentioned, apart from the birth narratives of Matthew and Luke, Joseph does not actually appear in any Gospel account. Accordingly, it is suggested that he may have died before Jesus began his ministry, but how long before cannot be determined. If so, Jesus, as the oldest son, would quite likely have become the head of the family, sharing with his mother the responsibility for his brothers and sisters. This mutual responsibility might well have drawn mother and son closer together.

Actually, we are told very little concerning the family situation. According to Mark 3:21, Jesus' family apparently disapproved of his mission, thinking that he was beside himself; seemingly, as stated in Mark 3:32, his mother and brothers sought to dissuade him. He, however, stated that his true mother, brothers, and sisters were those who did the will of God (Mark 3:35). On the other hand, we read in John 2:12 that Jesus spent a few days in Capernaum with his mother, his brothers, and his disciples, indicating that the family ties were not broken. Even so, later on, in John 7:5 it is stated that his brothers did not believe in him.

Mary, as related in John, was at the wedding in Cana, but here Jesus was seemingly somewhat curt with her (John 2:4). This same Gospel states that she was present with Jesus at the Crucifixion; on this occasion he was most solicitous of her welfare (John 19:26-27). She appears but once more in the New Testament, in the upper room following

the Resurrection and Ascension along with the disciples, some other women, and her own sons, the brothers of Jesus (Acts 1:13). With this very brief notice she passes from the stage of history and becomes the subject of doctrinal speculation.

Closely related to the doctrine of the virgin birth is that of Mary's virginity which is maintained as an important Marian doctrine by Catholic theologians, despite the statements in the New Testament (The Latin Vulgate as well as the Greek) that Jesus had brothers and sisters. This doctrine of Mary's perpetual virginity very possibly reflects the early Christian ascetic and monastic belief that celibacy was a higher, purer, and holier state than the marriage relationship. Accordingly, it is asserted that Jesus' brothers and sisters were actually foster brothers and sisters, children of Joseph by a previous marriage, or else they were his cousins. In no event could they have been the children of Mary, the perpetual virgin.

The dogma of the immaculate conception is similarly conditioned by the ascetic disparagement of the marriage relationship, and more specifically, by the belief that the conception of human beings in the mother's womb is in some way impure if not indeed sinful.

This belief, which became a dogma by papal decree in 1854, goes back in part to the apocryphal Infancy Gospel of James, dating from around the middle of the second century. According to this work, Mary was miraculously born to a childless and sterile couple, Joachim and Anna. In time the story developed into the belief that Mary was immaculately conceived by Anna, that is, unlike any other human being, she was conceived without any taint of original sin.

Martin Rist is professor of New Testament and Christian History, Iliff School of Theology, Denver, Colo.

The doctrine was extended to the further belief that during her life she committed no actual sin at all. Paul's statement that all have sinned and fall short of the glory of God (Romans 3: 23) is apparently waived in her case. As a result of her complete sinlessness, beginning with her conception, she was the only woman holy and pure enough to conceive and give birth to Jesus, the Son of God, the only woman who could be chosen to be the Theotokos, the Mother of God, as she is called.

Miraculous confirmation of the papal pronouncement of this dogma was soon forthcoming. Four years later Bernadette, a 14-year-old girl living in Lourdes, France, was greeted on 18 occasions when she entered a grotto near her home by a mysterious girl seemingly about her own age. The stranger was dressed in a white dress with a blue sash (blue is Mary's color) and had a rosary over one arm. On her final appearance to Bernadette she identified herself as the Immaculate Conception, that is, as Mary.

Before long the ecclesiastical authorities accepted the story related by Bernadette, with the result that the grotto at Lourdes has become the most celebrated of the numerous shrines where Mary is said to heal the sick. It has been estimated that during the past century some 50,000,000 pilgrims have visited this shrine, many of them seeking miraculous cures. According to the shrine authorities only a few of these have actually been cured through Mary's intervention. However, one cure, it is claimed, is sufficient to prove her powers.

According to many ecclesiastical authorities, sin causes death and bodily corruption. Some Catholic theologians aver that since Mary was conceived without sin and lived sinlessly as a pure virgin, she did not die. However, the fact of her death is accepted for the most part, but it is maintained that her body, pure and uncorrupted by reason of her sinlessness, was taken up (assumed) into heaven following her death. Basic to the ancient legendary narrations of this event is the statement that when Mary was dying the disciples were miraculously transported to her bedside, some of them being raised temporarily from the dead for this purpose. When they had all assembled, Jesus himself appeared in great glory to receive her soul. According to one version her body was entombed, but after three days was taken up into heaven. According to another account, as the disciples were carrying her body to the tomb it suddenly was caught up to heaven by twelve clouds of light.

This legendary account encountered difficulties in gaining official approval in the early centuries; in fact, in A.D. 494 Pope Gelasius condemned it as heretical to all generations. However, as the cult of Mary steadily developed during the

ensuing centuries the belief in her bodily assumption became increasingly popular, so that in 1950 the Pope declared that it was a dogma of the church, that is, a doctrine that no one could question.

From the time of her assumption into heaven Mary has been the Queen of Heaven. This is no empty title; actually as Queen nothing is excluded from her rule, whether in heaven, in purgatory, on earth, or in hell. Her sovereign powers include control over the heavenly bodies, the sun, moon, and stars. This accounts for the astonishing solar miracles observed during the latter part of the year 1950 when the dogma of her assumption was announced. It was stated on the highest Catholic authority that on four occasions when the Pope was in the Vatican gardens he saw a marvelous sight: "The sun's disc was surrounded by haloes. . . . Under the hand of Mary, the sun, agitated and entirely convulsed, was transferred into a picture of life, into a spectacle of heavenly movements, into a transmission of mute but eloquent messages to the Vicar of Christ."

THIS MIRACLE was not without precedent, for a similar marvel was purportedly observed by many people at Fatima in Portugal in 1817. Mary had appeared on several occasions during the year to three young children, the oldest ten years of age, always on the 13th of the month. Their accounts aroused so much interest that a crowd of 50,000 or more assembled on October 13 to see if Mary would appear with the Holy Child and Joseph as promised. The day was very rainy. The three children reported that Mary did appear to them with the Holy Child and Joseph, but no one else saw the Holy Family. However, when the rain suddenly stopped many who were present reported that they saw the sun through a rift in the clouds throwing off rays of brightly colored light, and then seemingly falling towards the earth, giving off great heat. In 1930 the ecclesiastical authorities authenticated the appearances of Mary to the three children and the solar miracle which she performed. Accordingly, Fatima rivals Lourdes as a shrine where many miracles of healing reputedly occur through the intervention of our Lady of Fatima.

Down through the centuries Mary is reported to have appeared on numerous occasions. Two important appearances may be mentioned. Towards the beginning of the 13th century she supposedly revealed to Dominic, the founder of the Dominican monastic order, the nature and use of the prayer beads known as the rosary. The use of the rosary includes the frequent repetition of the Hail Mary, which concludes with the petition, "Holy Mary, Mother of God, pray for us sinners now and at the time

of our death. Amen." Many benefits are believed to result from the use of the rosary, both personal and otherwise. For example, Mary is the patron saint of these United States. It is believed that she will preserve our nation from the grave dangers that confront it—Russian Communism particularly—if a sufficient number of the faithful repeat the rosary often enough.

Mary also appeared in 1531 to a certain Jaun Diego at Guadalupe near Mexico City. When he opened his coat to show his bishop some miraculous roses which Mary had supposedly given him he discovered that the roses had disappeared, but that a picture of Mary had appeared on his coat. The painting, representing Mary with Indian features, is enshrined in a chapel where it is the object of veneration by throngs of pilgrims. Thus we have the cult of our Lady of Guadalupe, the patron saint of Mexico and of the rest of Latin America.

There are, in fact, countless images (paintings or statues) of Mary representing her with a great variety of facial features. It is customary during the month of May, her month, to crown the images of Mary, with garlands of flowers as befits the Queen of Heaven. Many of her images are said to be wonder working, for Mary often intercedes with God in behalf of those who reverence her images, so that miracles may be performed for their benefit.

To end with a theological note, Mary is considered to be the co-redemptress of mankind along with her son, Jesus Christ, the redeemer. For following her assumption into heaven every single grace effect through Christ's redeeming death upon the cross is bestowed through Mary's intercession with her son for mankind. She is said to be so Christlike, so thoroughly attuned to God's will, so full of grace herself, that no limits can be placed upon the grace that she is able to obtain for those who petition her for help. Accordingly, an increasing number of prayers are directed to her that she might intercede for the petitioners. As Christ is the meditator, she is the mediatrix. Furthermore, not only is she Theotokos, the Mother of God, but she is also the mother of all of mankind, and a most compassionate mother, the Queen of compassion, opening God's bottomless pit of mercy to whom she wills. Her intercession is efficacious after death as well as during the lifetime of the sinner. As the church is the body of Christ, so Mary is also closely related to the church through her relationship to her son.

There are a number of basic and important differences between Protestantism and Roman Catholicism; it is evident that the marked increase in Mariology is one of the most important differences separating these two branches of Christianity.

A Rebuttal to the Rebuttal

Further Comments on *Beyond Abolition*

By CHARLES M. CROWE Pastor, Wilmette Parish Methodist Church, Wilmette, Ill.

IN A LETTER in the September 28 issue of the *CHRISTIAN ADVOCATE* (*Open Forum*, p. 5) the Rev. Robert W. Moon asks me to document my statement in my article *Beyond Abolition* (July 20, p. 11), that some who protest the picture and the HUAC have been listed as subversive.

Nationally, the Emergency Civil Liberties Committee, a cited front organization, has been most active in the campaign against HUAC and in opposition to the film. Its headquarters are in New York and the executive head is Clark Foreman.

On the West Coast the Citizen's Committee to Preserve American Freedoms, headquarters in Los Angeles, is an adjunct to the Emergency Civil Liberties Committee. Its executive secretary and co-ordinator of the Abolition Campaign was Frank Wilkinson, who has been identified by sworn testimony as a member of the Communist Party, and who is now serving a one-year prison sentence for contempt of Congress, arising out of his refusal to answer questions about his Communist Party membership.

In the Abolition Campaign in the midwest, the Emergency Civil Liberties Committee functions through the Chicago Committee to Preserve American Freedoms and the Chicago Committee to Preserve Freedom of Speech and the Press. Head of the Chicago operations is Harvey O'Connor, who also is chairman of the national Emergency Civil Liberties Committee.

Two other Chicago-based organizations which have vigorously opposed the film are the Chicago Committee to Defend Democratic Rights and the Chicago Committee to Defend the Bill of Rights. Neither of these groups has been cited as a Communist front organization. However, they have offices at the same address and are staffed by Richard L. Criley, who has been identified in sworn testimony as a member of the Communist Party. Criley is listed as the head of one of these groups. He formerly was head of the Young Communist League in California and is a leader in the new front group, the National Assembly for Democratic Rights.

Another organization which has opposed the film is the National Committee to Abolish the Un-American Activi-

ties Committee. This is a recently formed group and is not cited as subversive. However, it is significant to note that its head is Frank Wilkinson, whose status is mentioned above.

The article by Robert W. Moon in the *Christian Century* of January 4, 1961, was used widely in protesting the film. Since he has called me to task, I think it only fair to point out some inaccuracies and omissions in that statement which was presented to the fifth General Assembly of the National Council of Churches.

Mr. Moon reports a statement by Sheriff Matthew Carberry, of San Francisco, stating that "there was no act of physical aggression on the part of the students." Mr. Moon did not give the source of that quote, but the same quote was in the November 24, 1960, issue of *Reporter Magazine*. However, on December 6, 1960, Sheriff Carberry said this about that quote: "I did not make that statement. I do not know the author of that article, Paul Jacobs, and I have never spoken to him and have never been interviewed by him."

Mr. Moon states that all evidence of police provocation was cut from the film, acts which he quotes a *New York Post* newsmen as saying that "Never in 20 years as a reporter have I seen such brutality." These acts, said Mr. Moon, were reported also in stories in the *Oakland Tribune*. Yet Dave Hope, a reporter for the *Oakland Tribune*, who was on the scene, wrote in that paper January 26, 1961: "I didn't hear any orders, but I did hear the police ask, even beg, the students to be quiet and leave the city hall. All through the morning the police were polite and courteous. Even when the mob's mood turned ugly after the noon recess, and the hose was brought out, the students were warned repeatedly for ten minutes before the water was turned on. That didn't happen until one student grabbed an officer's nightstick and slugged him with it."

Mr. Moon, and others who protest the film, deny that the communists present caused or led the demonstrations. Yet the NCC document on the subject quotes Mayor George Christopher of San Francisco: "Known Communists, and I repeat this emphatically, known Communists, were in the lead in this demonstration. . . . The pictures, I be-

lieve, speak for themselves. They are true. They are authentic. They tell the real story."

The NCC document, which grew out of Mr. Moon's presentation to the General Assembly, significantly omits other important evidence which shows how the opponents of the picture twist their story. Judge Albert A. Axelrod, presiding judge of the San Francisco municipal court, where those arrested at the riots were brought, was quoted in the *Washington Post*, December 25, 1960: "I very definitely agree with the view of FBI Director, J. Edgar Hoover, that the city hall riot of last May 13, was instigated by communist subversives."

This report, date-lined San Francisco by AP, contains a sentence that has been lifted out of context by those who protest the film, to imply the opposite meaning. It quotes the judge as saying, speaking of the students, "I am convinced that they are not engaged in spreading subversive propaganda." But after that sentence the judge had gone on to say: "However, they chose the wrong means to accomplish their purpose and let themselves become victims of those who profit by creating unrest, riots, and the type of conduct which is outlawed."

Another item conveniently omitted by the NCC document is this statement by reporter Dave Hope in the *Oakland Tribune*, January 25, 1961. He said that the film is "extremely effective and that is why extraordinary effort is being made to discredit it. . . . For those who took part in the riot and their apologists, the film is just too accurate, too revealing. That's why it is so bitterly attacked."

This is all a part of my reply to Mr. Moon, and to John M. Swomley, Jr., whose letter in the October 12 issue mentions the NCC and the *Christian Century*. It is significant to note that Mr. Moon's article and the accompanying *Christian Century* editorial were widely circulated by the Chicago Committee to Defend the Bill of Rights.

The criticisms of my article missed the point altogether, which was, in effect, a plea to go beyond name calling and misleading propaganda on both sides and join in positive efforts at our survival as free men.

Probing the CHURCH'S MIND

On the Hymnal

Methodism's Committee on Hymnal Revision releases findings of
survey questionnaire circulated among Methodist pastors.

By EWING T. WAYLAND,
editor, CHRISTIAN ADVOCATE

A NUMBER of interesting disclosures were turned up by the Hymnal Revision Questionnaire, the results of which were made available recently to members of the Committee on Hymnal Revision. The Committee met in Chicago in early October to continue its formulation of recommendations to the 1964 General Conference.

Bishop Edwin E. Voigt, chairman of the Methodist General Commission on Worship, pointed out to the Committee members that the response to the questionnaire had been unusually high, indicating a high level of interest throughout the church.

The questionnaires were mailed December 30, 1960, to all pastors in charge of local churches, and to all district superintendents. Through July 1, 1961, 11,219 replies were received, approximately 50 per cent of the total mailed. Of the station charge pastors 55 per cent responded, 43 per cent of circuit charge pastors returned their questionnaires, and 21 per cent of the district superintendents.

The Rev. Carlton R. Young, editor of the proposed new hymnal, says that the questionnaire's purpose was to determine the mind of the church concerning the present hymnal and the proposed new hymnal. From a tabulation of the questionnaire's returns, it can be determined what number of churches are presently using the hymnal, what sections of the present hymnal are being used in church worship services and church services, what has been the experience with the present hymnal, and what recommendations pastors would make concerning revision of the hymnal.

Pastors were encouraged to give their own judgments as well as those of their congregations.

The Committee at work on this project has the unusual distinction of being

larger in membership than its parent body, the General Commission on Worship. By 1960 General Conference action the matter of a new hymnal was referred to the Commission which was instructed for this project, to enlarge its membership to include a bishop from each jurisdiction (6), the president-publisher of The Methodist Church, a representative from each of the three divisions of the General Board of Education, and the director of church music of the Board of Publication of The Methodist Church.

The Commission on Worship has authorization and has been "directed to revise *The Methodist Hymnal*, including the Responsive Readings, and to complete the work so that its report may be ready for the 1964 General Conference, the Methodist Publishing House to publish the hymnal as soon thereafter as feasible."

The 1964 General Conference will receive the recommendations of the Commission as to what should be included in a new hymnal: the hymns, orders of worship, aids to worship, ritual, and other sections. Bishop Voigt indicated that the Commission recommendations would be available to General Conference delegates around January 1, 1964.

The 1964 General Conference must authorize the new hymnal, using the Commission's report as a working basis for its action. If there is favorable General Conference action the Methodist Publishing House will proceed with the actual printing of a new hymnal.

What factors influence members of the Hymnal Committee as they work on recommendations for inclusions in a new hymnal? Certainly, the questionnaire results has its influence on Committee members' thinking. Several Committee members and Editor Young say that the results of the questionnaire survey tend to have a greater bearing than any one

other single factor, especially when there is a decisive recording of opinion about an issue. When pastors have clearly indicated the mind of the church, Committee members often concur.

Other salient factors also influenced the Committee members. Along with the results of the survey among pastors, Committee members have studied results of surveys, hymn popularity polls, and other means used to sample opinion about hymns, their frequency of use, and place in corporate and private use. In addition, the Committee has received hundreds of letters from pastors, church members, church choirs, Sunday school classes, and other groups. Each communication is carefully evaluated by Committee members to determine the mind of the church.

The Hymnal Committee leaders point out that never before as far as records show, will the content of a Methodist hymnal be determined by vote of a General Conference. Heretofore, new hymnals have been authorized by a General Conference with a commission or committee being given authority to proceed with the task. This new hymnal project calls for recommendations to be made to the 1964 General Conference which will take whatever action it determines.

Commission members are not taking General Conference action on their recommendations for granted. General Conferences have been known to alter recommendations before their passage. Thus, the awareness that its recommendations must clear General Conference cannot help influencing Committee members' decision about a new hymnal.

The personal experience and judgment of the Committee members, including laymen, musicians, and pastors, are other significant considerations. Quite obviously, one whose commitment vocationally

and professionally is in the field of church music would have strong notions about the place, function, and quality of music in the life of a great church.

Committee members have before them the result of the works of other American and English denominations in this field—63 hymnals in all. Within recent years, a number of denominations have come up with new hymnals including the United Evangelical Brethren, *The Hymnal*, 1957; the Congregational, *Pilgrim Hymnal*, 1958; the Presbyterian, *The Hymn Book*, 1955; the Lutheran, *Service Book and Hymnal*, 1958; and the Southern Baptist, *The Baptist Hymnal*, 1957. What these and other denominations have accomplished in their new hymnals are of interest to Committee members.

Still another consideration is the work of earlier Methodist groups, including the English Methodists, who have produced new hymnals. Three committee members, Bishop Harmon, Dr. Houghton, and Dr. Harper, were members of the Committee which prepared the hymnal now in use, dating from 1935. The minutes of the Commission and earlier committees are available for study.

Finally, the knowledge that what is finally adopted will be used by future generations weighs heavily on Committee members' decision. The awareness that what a new hymnal provides, if the usual pattern is followed, will be that which Methodists will use for 30 to 40 years, is a factor which cannot be discounted.

Now, what about the results of the questionnaire itself? A great deal of care was used in the survey's preparation. To be of help to the Hymnal Committee, the questionnaire had to cover a wide range of matters including the extent of use of the present hymnal, what churches do or do not use the hymnal and why, what

parts of the hymnal are used more than others, what changes and improvements should be included in a revised hymnal, and something about the minister answering the questionnaire.

The questionnaire called for answers by pastors of circuits of two or more churches, Section I, and answers by pastors of station churches, Section II. Tabulations in Section I indicated that 58 per cent of the circuit churches now use the present hymnal with 42 per cent having 50 to 100 copies, 19 per cent more than 100 copies, and 39 per cent having less than 50 copies. Only 46 per cent of circuit churches find their supply adequate.

Circuit churches having Methodist Hymnals use them most frequently for the hymns, with the rituals for the Lord's Supper, reception of members, and for Baptism, in that order, receiving the most use. Least used by the circuit churches are the Ancient Hymns and Canticles, and rituals for burial services, Alternate Order for the Lord's Supper, Orders of Worship, and matrimony.

In station churches, 92 per cent of the churches use the present hymnal, with 65 per cent owning from 100 to 500 hymnals, 26 per cent, 50 to 100 copies, 5 per cent having more than 500 copies, and 4 per cent having less than 50 copies. As to adequacy of hymnal supply, 84 per cent consider present supply adequate, 14 per cent say hymnal supply is inadequate, and 2 per cent have more hymnals than actually needed. Station churches use their hymnals mostly for hymn singing, with 35 per cent using from 100 to 150 different hymns during the course of an average year, 30 per cent 75 to 100 different hymns, 10 per cent more than 150 different hymns, 19 per cent 50 to 75 different hymns, and 6 per cent less than 50 different hymns.

The ritual for Reception of Members, the choral responses, Baptism rituals and ritual for the Lord's Supper come into most frequent use, in that order. Least used by station churches were Ancient Hymns and Canticles, burial rituals, Alternate Order for the Lord's Supper, Orders of Worship, and the matrimony ritual, the same as in the circuit churches.

Pastors, both circuit and station, were asked in Section III to indicate their reactions to the Methodist Hymnal, along with that of their choirs, and their congregations. Pastors reported 23 per cent eminently satisfied with their experience in using the present hymnal, 65 per cent satisfied, 11 per cent unsatisfied, and 1 per cent were indifferent. Tabulations of congregational opinions varied slightly, 1 per cent being eminently satisfied, 58 per cent satisfied, 27 per cent unsatisfied, and 14 per cent indifferent.

Among those churches not using the Methodist Hymnal, 82 per cent of those answering this question indicated the hymnal had too many unfamiliar hymns and tunes, 71 per cent said the hymnal does not contain hymns and tunes wanted, 36 per cent said the hymnal is not generally useful in both church and church school, 13 per cent did not like the size, and 34 per cent said the hymnal costs too much.

Turning directly to recommendations for changes and improvements, page six of the tabulated report has been reproduced for our readers so that the tabulations may be studied. For items 48 to 59, the column of figures on the left of the item number indicates the number of pastors replying to that item in the questionnaire. The percentage following the item is the percentage of pastors replying out of the total returning the questionnaire. For items 59 to 68, the

COMMITTEE MEMBERS

Bishop Edwin E. Voigt, chairman, Commission on Worship, Bishop, Illinois Area.
Bishop Nolan B. Harmon, vice-chairman, Commission on Worship, chairman of Text Committee, Bishop, Charlotte Area.

Paul Burt, former director of Wesley Foundation, University of Illinois, secretary, Commission on Worship.

Dr. Emory Bucke, Nashville, book editor of *The Methodist Church*.

Dr. Warren A. Bugbee, Methodist pastor in Erie, Pa.

Dr. William R. Cannon, dean, Emory School of Theology, Atlanta, Ga.

Virgil Y. C. Eady, conference lay leader, Oxford at Emory College, Ga.

J. Robert Hammond, layman, Denver, Colo.

Dr. Earl E. Harper, chairman, Executive-Editorial Committee, director of School of Fine Arts, U. of Iowa, Ames, Iowa.

Dr. Charles S. Hempstead, district superintendent, Cedar Rapids District, Iowa.

Dr. Will Hildebrand, chairman of the Psalter-Ritual Committee, district superin-

tendent, Pasadena District, Calif.

Dr. James R. Houghton, professor of church music, Boston University.

Dr. J. deKoven Killingsworth, professor, church music, Clark College, Atlanta, Ga.

Dr. Austin C. Lovelace, chairman, Tunes Committee, professor, church music, Garrett Biblical Institute, Minister of Music, First Methodist Church, Evanston, Ill.

Dr. Joseph D. Quillian, Jr., dean, Perkins School of Theology, S. M. Univ., Dallas, Tex.

Dr. Daniel L. Ridout, administrative assistant, Baltimore Area, Md.

Mrs. Floyd Rigg, wife of a retired circuit pastor in the Kansas Conference.

Dr. Amos A. Thornburg, district superintendent, Chicago Northern District.

Consultants with vote:

Bishop Eugene M. Frank, St. Louis, Mo.

Bishop Marvin A. Franklin, Jackson, Miss.

Bishop Gerald H. Kennedy, Los Angeles.

Bishop John Wesley Lord, Washington.

Bishop Noah W. Moore, New Orleans.

Bishop Richard C. Raines, Indianapolis.

Dr. Leon M. Adkins, general secretary

Division of the Local Church, Nashville.

Dr. Henry M. Bullock, editor, church school publication, Nashville.

Dr. John O. Gross, general secretary Division of Higher Education, Nashville.

Dr. Lovick Pierce, president-publisher, the Methodist Publishing House, Nashville.

Rev. Carlton R. Young, hymnal editor, Director of Church Music Board of Publications, Nashville.

Consultants without vote:

Dr. J. Edward Moyer, Wesley Seminary and President of NAFOMM.

Dr. V. Earle Copes, editor Music Ministry, Nashville.

Dr. Gerald O. McCulloh, Board of Education, Nashville.

Dr. William F. Dunkle, Jr., pastor, Washington, D.C.

Dr. Fred Gealy, professor, Methodist Theological School, Ohio.

Rev. Philip Dretterich, minister of music, Youngstown, Ohio.

Other pastors chosen by each jurisdiction.

figure on left of the item number indicates the number of pastors answering the item and the percentage just below indicates what percentage of the total number replying to the questionnaire answered the item. Readers should bear in mind that 11,219 pastors answered and returned the questionnaire, 50 per cent of those who received them.

Noteworthy in items 48 to 58 is that more pastors answered item 52 than other items, 91 per cent or 10,200 pastors. Of those ministers that answered, 62 per cent want more Gospel songs and hymns, 12 per cent less, 23 per cent the same, and 3 per cent none. Also significant, 75 per cent of pastors answering item 53 want more hymns for young people, 2 per cent less, 21 per cent the same.

In item 48, there is revealed satisfaction with the size of the present hymnal. Sixty per cent want the same number of hymns provided, 28 per cent want more, and 12 per cent less. Spirituals drew the most divided response: 42 per cent of those answering wanted more, 7 per cent less, 31 per cent the same, and 20 per cent none. Only 6 per cent of those replying want more Ancient Hymns and Canti-

cles, 33 per cent less, 42 per cent the same, and 19 per cent none.

Pastors also showed a division of concern with the sequence of hymns: 31 per cent like the present arrangement, 34 per cent want a Christian Year sequence, and 35 per cent want both.

Some dissatisfaction with present titling arrangements is shown in the tabulations of item 60, with 40 per cent wanting both a traditional title or first line and hymn classification, and 17 per cent wanting a traditional title or first line. Forty-three per cent want the present arrangement of classification only.

Item 61 to 68, as shown in the accompanying illustration, are concerned with Orders of Worship, devotional aids, Responsive Readings. Item 69 tabulations indicate a strong feeling for retention of the responsive readings in the hymnal, with only 6.2 per cent desiring their omission, to be included elsewhere, for example in the Book of Worship.

Pastors were interested in what ritual might be included in the new hymnal, with 90 per cent or more of those returning the questionnaire answering all the items. For retention of the following

ritual services, the percentages were as follows: The Lord's Supper, 95 per cent; Alternate Order for The Lord's Supper, 75 per cent; Baptism, 85 per cent; Baptism of children and youth, 81 per cent; Baptism of adults, 83 per cent; reception of members, 89 per cent; matrimony, 58 per cent; burial of the dead, 56 per cent; burial of a child, 53 per cent; dedication of an organ, 55 per cent; and dedication of a church, 60 per cent.

Perhaps the most surprising result of the questionnaire was the tabulation of item 81, where 33 per cent of the pastors want the King James Version used in responsive readings, Orders of Worship and ritual, while 67 per cent favor using the Revised Standard Version.

As one who had the privilege of observing the Hymnal Committee at work during an intensive three-day session in October, I readily testify to the seriousness and dedication of Committee members to their task. Many members had been involved in sub-committee work for three days prior to the Committee meeting, so for some Committee members it was a long week. Committee members were at their desk hour after hour, morning, afternoon, and night, considering reports of sub-committees and recommendations of the hymnal editor, Mr. Young.

While all decisions to date are strictly tentative, the over-all work of the Committee is beginning to take shape. To make room for new and older hymns being added, deletions of hymns now in the hymnal must be made, a task few would relish. Hymns being considered for inclusion are always sung or read by Committee members before the vote is taken. Frequently, debate develops over the inclusion or deletion of a hymn. Without doubt, Committee members are conscientiously endeavoring to come up with a report that will be a credit to the church and the great body of hymnody so closely identified with it.

Following its meeting in Chicago, the Hymnal Committee released a statement which said, in part:

The major body of hymns under consideration is being divided into two general categories: (1) the hymns of Christian experience, which preserve the unique contributions of the Methodist tradition, and (2) the hymns of the historical and ecumenical church. In line with the latter category, the Commission aims to provide for the observance of the Christian year for those who find it meaningful to worship.

"This task is undertaken with a deep sense of responsible stewardship. The various sections of the Hymnal will be as extensive as possible without slighting any proper interest of the Church. The Commission hopes such a collection of hymns will gain acceptance as being theologically sound, evangelically true, and musically appealing to the Methodist people."

SECTION IV

ABOUT REVISION:

I recommend the following changes and improvements:

9624	48. Number of hymns provided	86%
8437	49. New hymn texts	75%
8540	50. New hymn tunes	76%
9131	51. Wesleyan hymns	81%
10200	52. Gospel songs and hymns	91%
9719	53. Hymns for young people	87%
9481	54. Hymns for children (Nos. 434-453)	85%
8881	55. Spirituals	79%
9177	56. Choral Responses (Nos. 565-624)	82%
8978	57. Ancient Hymns and Canticles (Nos. 625-644)	80%
8806	58. Indexes (Pages 645-695)	78%
10759 96%	59. Sequence: Hymns in the present hymnal are grouped under twelve classifications as to purpose or usage. (See Table of Contents.) Preference has been expressed for a change, such as classification and grouping which more closely follows the Christian Year. I recommend:	10319 92%
	31% Present arrangement	10597
	34% Christian Year sequence	94%
	35% Both	
10634 95%	60. Hymn Titles: The traditional hymn title or first line is not used in our present hymnal as an identification heading for the hymn; only the classification appears in the heading. (For example, see No. 204.) I recommend that each hymn be identified by:	6951 62%
	17% Traditional title or first line	9829
	43% Classification only	88%
	40% Both	
10799 96%	61. Orders of Worship—I recommend that:	
	All orders of Worship be	
	Assembled in one section	57% Yes 3237
	In front section of the hymnal	37% Yes 29%
	In back section of the hymnal	22% Yes 7475
	Divided as in present hymnal	10% Yes 67%
	Omitted from the hymnal	9% Yes

SECTION IV

More	Less	Same	None
28%	12%	60%	
55%	10%	28%	7%
50%	13%	30%	7%
51%	6%	43%	
62%	12%	23%	3%
75%	2%	21%	2%
53%	5%	39%	3%
42%	7%	31%	20%
25%	12%	60%	3%
6%	33%	42%	19%
16%	10%	73%	1%
62. Aids to Individual and Congregational Devotion—I recommend that they be			
46%	Retained	10%	Omitted
38%	Expanded	6%	Reduced

Responsive Readings—I recommend that

63. The number of readings be:	
23%	Increased
6%	Reduced
71%	Same number
64. Readings be numbered as the hymns are numbered for convenient reference.	Yes
65. The sequence arrangement as at present be kept (First Sunday Second Sunday, etc.)	Yes
66. Do you prefer:	
45%	A Psalter and New Testament reading for each Sunday
48%	First reading and second reading
7%	Other
67. Should the Psalter be in one section apart from other readings?	Yes
68. Should readings other than the Psalter include:	
20%	Canticles
45%	Litanies
72%	Biblical passages possessing poetic form, other than Psalms

SERMON STARTERS

For Epiphany

JANUARY BEGINS the season of the Evangel when there is emphasis on the Christian ministry of witness and outreach. Throughout the church school curriculum there will be emphasis on missions and the missionary task of the church. Perhaps this would be a good year to provide through the pulpit ministry, a series of sermons designed to give the Christian motivation and message of the Evangel. This could very well undergird and expand the basic missions emphasis in the church-school classes and the schools of missions being held in so many churches this month.

The basic Gospel in any interpretation places a major stress on Christian love as the motive and message of the follower of Christ. It may then be in order to set up a series of several sermons on Paul's *Hymn to Christian Love* as found in 1 Corinthians 13. Paul gives the title to such a theme in the last verse of the 12th chapter: *A More Excellent Way*. And throughout the 13th chapter the preacher can find ample biblical material to preach a helpful series of sermons. He will want to make a special study of the Corinthian letter in preparation for this. *The Interpreter's Bible*, Vol. 10 (Abingdon \$8.75), along with William Barclay's commentary on *Corinthians* (Westminster), will give helpful background material. Paul Scherer's book *Love Is A Spendthrift* (Harper, \$3.75), is one of the newer helps.

Another fruitful practice would be to read as the Scripture reading for the services 1 Corinthians from a different translation each Sunday. You will probably have access to enough different versions so you would not need to repeat a given translation during the series.

The Way Before Us. January 7. Scripture: 1 Corinthians 13 (King James Version). Text: 1 Corinthians 12:31. Suggested hymns: 1, 539, 533, *The Methodist Hymnal*.

ON THIS NEW Year's Sunday will be a good time to set the stage for the detailed consideration of Christian Love as the way of life for every follower of Christ. There are several starting points for such a consideration: With the new year ahead, one could suggest how the person may chart his way with the polestar of love as his guiding compass; with world conditions so filled with tensions,

the preacher would do well to acknowledge that he is aware of the kind of world in which he is proclaiming the word of the Evangel. Let him find the many parallels in the situation of the early Corinthians to whom Paul wrote these and point up the relevance of the Apostle's word for our day. Reference to Isaiah 22 might prove helpful in a further parallel when people found their security in material power and human compromise rather than the power of Jehovah.

Many churches have a New Year's Sunday Communion service. This setting would offer an appropriate time to comment concerning what Christ's way means to us as individuals, what it would mean if applied to our national life, and how indispensable it is to the future of our world. Though trite perhaps, John Oxenham's poem, *To every one there openeth a way*, could be effectively used.

The Way of Devotion. January 14. Scripture: 1 Corinthians 13 (Revised Standard Version). Text: 1 Corinthians 13:3 (Phillips). Suggested hymns: 280, 371, 278, *The Methodist Hymnal*.

ALBERT SCHWEITZER once said, "Whatever more than others you have received in health, natural gifts, working capacity—you must not accept as a matter of course. You must pay a price for them. You must show more than an average devotion to life." Charles A. Wells tells of a missionary who found 30 years' work in ruins when war destroyed the church, school, and hospital in the Chinese village he had served. He stayed on in spite of discouragement. On his grave marker five years later Wells found these words: "Here lies one who has found that the winds of war

and the flames of hate cannot tear from the hearts of men the seed that love has planted there."

This sermon should seek to establish the fact that love is the only true motivation for the life of the Christian. How often we are "loyal" for reasons of ego satisfaction. Love and thoughtfulness convert gifts into graces and blessings. The price of possession is devotion—this is true in raising flowers, being a true partner in the family, or in the spiritual service of the Lord Christ. One cannot walk the way of devotion without the spirit of sacrifice.

The Way of Maturity. January 21. Scripture: 1 Corinthians 13 (Moffatt). Text: 1 Corinthians 13:11b-12. Suggested hymns: 59, 267, 297, *The Methodist Hymnal*.

IN AN ADVERTISEMENT about greeting telegrams, Western Union included the sentence: "For only a few cents additional the word 'Love' can be added to any of the above texts." While it is never added to life very cheaply, Christian love is the more excellent way of maturity. The way of maturity leads to a greater understanding of ourselves as we reach a deeper understanding of God who is Love.

One could develop this theme with three simple observations: to live is to grow, to grow as a Christian is to love, to love is to attain maturity.

Another slant might be to suggest how many persons prefer immaturity because it promises less threat to security and status. In equating Christian maturity with Christian love, there is need to remind people that here is no simple task but a lifetime of difficult and complex growing to be done.

One can see the elements of Christian maturity in a sense of Christian values, the spirit of magnanimity, a mature adjustment to life's demands through the spirit of Jesus, and an ever-developing concept of God with mature ideas of him. We should avoid as perilous indeed the spiritual neurosis which arrests our religious development on the infantile, immature level of selfishness.

The Way of Patient Endurance. January 28. Scripture: 1 Corinthians 13 (Good-speed). Text: 1 Corinthians 13:4, 7 (Good-speed). Suggested hymns: 372, 73, 301, *The Methodist Hymnal*.

THERE ARE many illustrations of the spirit of love in Jesus which kept him going patiently. The ineptness of his disciples, the opposition of the religious leadership, the lack of understanding on the part of his community and his family, the failure of people to hear what he was really saying about the Kingdom—all this forced him to walk the way of patient endurance.

Paul is saying here that the Christian who knows what Christ's love really is will soon learn that; love bears patiently, love believes hopefully, and love endures

Special Days

The traditional color which is used throughout the season of Epiphany is white. Green is also used after the first Sunday, and white is again used for the Transfiguration.

Jan. 6—Epiphany
Jan. 25—Conversion of St. Paul
Feb. 11—Race Relations Sunday

steadfastly. One can see the pattern for this love in the life of Jesus.

He practiced tolerant forbearance with the critical Pharisees. His love was "eager to believe the best," and he gave confident encouragement to the most unlikely persons—Mary Magdalene, for example.

How many persons can illustrate for a pastor in his ministry that with no apparent ground for faith, love continues to hope, and with no apparent ground for hope, love endures! Nurse Edith Cavell, before execution by the Germans as a spy in World War I said at the last: "... standing as I do in view of God and eternity, I realize that patriotism is not enough. I must have no hatred or bitterness toward anyone."

The Way of True Greatness. February 4. Scripture: 1 Corinthians 13 (Weymouth Translation). Text: 1 Corinthians 13:13b (Weymouth). Suggested hymns: 164, 364, 268, *The Methodist Hymnal*.

HERE IS AN opportunity to contrast the world's measure of greatness by love's measure of greatness. For example, the world succumbs to jumboism and judges greatness by size. The world judges riches by material resources. Some of the world limits greatness to intelligence and intellectual capacity alone. Many consider the person great who has accomplished much in a given field—the holder of sports records, the first man into space.

Paul presents the case for love as the greatest power in all the world, and the secret of true greatness. His arguments are: love causes a person to give his loyalty and his efforts to the highest and best he knows—for the Christian this is Christ; love brings to life a dedication of self to God and to others, and love opens life to God's purpose and power.

Another approach to this theme is to consider the contrasting vices from which 1 Corinthians frees the Christian who finds love the more excellent way. Tradition has it that beloved John of Ephesus in his latter years had only one sermon to preach and it was one sentence. As they carried him into the meeting places of these early Christians he would simply say, "Little children, love another."

The Way of Understanding. February 11. Race Relations Sunday. Scripture: 1 Corinthians 13 (New English Bible) Text: 1 Corinthians 13:4-6 (Goodspeed). Suggested hymns: 466, 470, 469, *The Methodist Hymnal*.

ON RACE Relations Sunday there is an excellent opportunity to suggest the more excellent way of Christian love in human relationships. The writer of 1 John 4:21 suggests the imperative of this way of understanding, "And this commandment we have from him, that he who loves God should love his brother also."

There can be no brotherhood without brothers, and all men are not brotherly.

The Christian who seeks to live in Christ's love does not disown nor disregard his sense of social responsibility. He has joined the fellowship of the Jericho Road which in our day runs around the world.

Christian understanding as the fruit of Christian love comes through the cultivation of a Christian intelligence which views life in the perspective of God's revelation in Christ; an understanding tolerance which seeks to steer clear of bigotry or easy-going indifference; a sympathetic imagination which identifies oneself with his brother and his brother's needs.

Edwin Markham's quatrain, *Outwitted*, offers possibilities for a clear outline for the preacher seeking to interpret this facet of Christian love.

The Way of Unselfishness. February 18. Scripture: 1 Corinthians 13 (William Barclay translation in Study Bible). Text: 1 Corinthians 13:6 (Moffatt). Suggested hymns: 234, 169, 222, *The Methodist Hymnal*.

A CENTURY ago more than half the children who died in infancy had the disease called *marasmus*. From the Greek it means "wasting away." Known also as infantile atrophy, it struck often in hospital and homes where babies were receiving careful physical attention in antiseptic environments, but not so often in poorest homes where there was a good mother. What was wanting in the sterilized environment and was supplied in the less hygienic poorer homes, Ashley Montague reports, was mother love!

Mother love has always been synonymous with unselfishness. The latter is required of all Christians—mothers and others as well. Here is love that is self-forgetting—not self-assertive. Here is love that is self-sacrificing—not self-demanding. Here is love that is self-giving—not self-centered.

God set the pattern for self-sacrificing love in sending his Son—so great was his love for mankind. Here is the agape "which demands of any who would know its power, the way of unselfishness in life."

One might remind his congregation that most of the social problems of mankind are the results of the disease of self-centeredness. Racism, nationalism, war, economic exploitation, political chicanery, selfish use of power—these are but external symptoms of an internal disease of selfishness. "Love is never selfish," and thus leads the way to understanding.

The Way of Survival. February 25. Scripture: 1 Corinthians 13 (20th Century New Testament). Text: 1 Corinthians 13:8 (Phillips Translation). Suggested hymns: 318, 214, 314, *The Methodist Hymnal*.

KAGAWA ONCE said some strong words to the Christian Church of our

day. "If the Christian Church does not take note of this fact, and if she does not change her ways and actually practice Christian love, and thus meet the needs of the proletarian masses, a wave of Marxism will sweep over the world which will capture hundreds of millions of people, and Christianity will have to submit to oppression for hundreds of years."

Paul is convinced that love alone will survive all else. In a day when life expectancy is extending our years on earth, we are mindful that thousands die each year in traffic toll, and millions could die in another war. What of the world's survival? Is there any hope?

One might point the steps along the more excellent way of Paul in love and suggest: The need for us to rebuild the moral foundations of our culture and apply to it the moral implications of love; the need to accept the role of makers of peace since we believe the answer to communism and its threat is found only in the way of Christian love; the need to restore in our daily pattern of life the primacy of the spiritual, for Christian love is based on the supremacy of spiritual values. In such a value-environment, love is the greatest power in the world.

The Way of the Cross. March 4. Scripture: 1 Corinthians 13 (John Wesley's Translation). Text: 13:7 (Goodspeed). Suggested hymns: 276, 145, 261, *The Methodist Hymnal*.

IT IS LOGICAL that this series should climax on the Sunday preceding the beginning of the Lenten season. Having moved through the pilgrimage of Christian love, a congregation will be fertile ground for understanding something of the perspective of the cross. Reference can be made to Paul's words in 1 Corinthians 1:18, *For the word of the cross is folly to those who are perishing, but to us who are being saved it is the power of God*. What does the cross mean to the various people who were observers at Calvary? The priestly party of Pharisees and Sadducees, Pilate and Rome, the thieves alongside the central figure, the soldiers below the cross, the "innocent bystanders" nearby, did many of them see the cross as a way of love, or was it the foolish sacrifice of a man who could have compromised his way out of its torture?

One might use this occasion to summarize the virtues that find expression in life through Christian love. Devotion, endurance, love, greatness, understanding, unselfishness, survival—are not all these bound up in the way of the cross—then and now? In the cross one finds the climax of Jesus' devotion to mankind. Through his complete loyalty to God's will, his sacrificial love brought redemption to all mankind. Only his great eternal love could do this!



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Books

of interest to pastors

Christians and Power Politics, by Alan Booth. Association Press, 126 pp., \$3.

Reviewer: CARL D. SOULE is executive secretary, Division of Peace and World Order, Board of Christian Social Concerns, Methodist United Nations Office.

In *Christians and Power Politics*, Alan Booth gives readers valuable insights on international relations. He has the richness of background which an author dealing with such matters needs—secretary of The Methodist Church in Cork, secretary of the British Student Christian Movement, and recently secretary of the British Commission of the Churches on International Affairs (CCIA).

I recall hearing him say in the summer of 1960 that he was receiving much benefit from a series of discussions being held in London by high ranking military men, churchmen, and political leaders. As Christians, all of them were searching for guidance for the crucial decisions which they had to make daily.

This is valuable reading for those of us in the ministry (or laity) who are inclined to generalize gloriously about international affairs, to assume that there is a black and a white side to issues (such as the representation of mainland China in the U.N.), and to talk passionately about distant goals without asking what the first step toward that goal should be and doing something about its being taken.

The book has a pleasing British flavor. On certain pages Booth seems to be speaking to British Christians who favor unilateral disarmament or to those who say they would rather be dead than red. His prudent emphasis leads him to affirm that defense is made for man rather than man for defense, that it is not the role of modern weaponry to liquidate an opponent, and that Christian conscience requires us to be ready to surrender the political purposes of a nation if the only alternative is intolerable devastation for humanity.

Perhaps if Booth lived in the United States he would emphasize more the call to perfection of Matthew 5:43-48 or Isaiah 2:1-4, for the besetting sin of many of us is not the espousal of great

and radical social goals but acquiescence with things as they are. Recent contacts with those who walked from San Francisco to Moscow and the hearing of the president's address on general and complete disarmament, cause me to appreciate those who have seen a vision of the Kingdom and call upon us to join them in moving toward it with vigor.

The Robe and the Sword, by Kenneth M. MacKenzie. Public Affairs Press, 128 pp., \$3.25.

Reviewer: THEODORE R. WEBER is assistant professor of social ethics, Candler School of Theology, Emory University, Atlanta, Ga.

A recurrent argument in contemporary writings on the nature and witness of the Church is that the Church finds it easier to maintain its integrity and to be true to its Lord in a hostile and authoritarian society than in a friendly and democratic one. The point is that in the hostile society the adversary is identifiable, and issues which test the loyalty of churchmen are drawn with clarity. In the friendly society, however, cultural claims may seem so reasonable, and religious opposition to them so much a mark of ingratitude or fanaticism, that churches may lose the vital "sense of the difference" and become instruments for the sanctification of political and cultural values and goals.

Any such generalization may be overdrawn, but it should never be ignored. This book by Professor Kenneth M. MacKenzie of Fairleigh Dickinson University shows that the argument can be documented from the actual practice of the churches.

MacKenzie has studied the period 1865-1900 to discover any possible reciprocal relationship between American Methodist missionary impulse and the rise of American imperialism. Within this period, he found, Methodism tended to support with enthusiasm every one of the expansionist goals of American foreign policy: Hawaiian annexation, Cuban independence from Spain, Cuban annexation, and Philippine annexation. Some criticism of the goals themselves, and of the identification of religious with political interests, was offered initially by influential Methodists. But as discussion of

the political questions arrived at critical stages the opposition usually was converted, and Methodist endorsement became nearly unanimous.

The principal motivation for Methodist endorsement derived from the missionary impulse. American control over these lands would open them completely to evangelistic efforts and would afford better protection for missionaries. Moreover, Catholic Spain was the principal antagonist in these conflicts, and American arms and Protestant missions, it was argued, together would rescue the subject peoples from the twin hells of autocracy and Romanism. Economic motives and the desire for the spread of civilization and culture (Protestant and Anglo-Saxon) also were prominently mentioned.

MacKenzie argues that Methodist support was more than mere endorsement. The church actually helped make the imperialist goals palatable to millions of people, partly through its instruments of communication—bishops, conferences, periodicals, pastors—and partly by employing religious ideology to support the secular ideology. For example, "manifest destiny" was equated with "divine providence," and American military and naval victories were attributed directly to the workings of the Almighty.

But this volume should not be set down as an attack upon Methodism. It is a sober piece of research based on a wide survey of periodicals, conference minutes, books, speeches, and sermons. The author agrees that Methodists had a genuine concern for the conversion of the "heathen," and that Methodist missionary efforts helped make American imperialism more benevolent than it otherwise might have been.

The problem is that the record speaks for itself. It tells an embarrassing tale of how Methodism, in a friendly society with apparently congenial political goals, tended in critical moments to confuse the national interest with the Word of God as its criterion of judgment in matters of faithful action. Let us hope that the lesson has not been lost on us.

The Clergy and What They Do, by Hartzell Spence. Franklin Watts, Inc., 195 pp., \$3.95.

Reviewer: WEBB GARRISON is pastor of Roberts Park Methodist Church, Indianapolis, Ind.

This publisher has previously issued "other books about professions" that describe airmen, archeologists, doctors, engineers, news reporters, politicians, and soldiers.

Simply to recognize the present volume as being defined by the series to which it belongs, is to say that it is (perhaps necessarily) basically secular in outlook.

Many Methodist ministers will agree that the terms imposed by inclusion in a series of books about professions pose

insurmountable difficulties. For the book is (inescapably) addressed to Jews, Catholics, and Protestants alike. Distinctions between the roles of the rabbi, priest, and minister are clearly drawn. Yet the very breadth of coverage precludes a depth of treatment of the ministry as a calling that at some points contrasts sharply with the ministry as a profession.

Perhaps this factor accounts for the fact that the book views the clergy as being more heavily involved in serving institutions than in giving themselves as channels through which God may speak to men. Social service is stressed at the expense of prophecy.

Potential candidates for full-time Christian service will find this book suggestive, through the perspective it provides by viewing the rabbi, priest, and minister all at the same time. But this point of strength greatly weakens the treatment in most other respects.

If you're seeking a thrilling treatment of the ministry as a God-inspired calling—a book that will help an awakened youth to arrive at an experience and a decision involving both heart and mind—you will have to look elsewhere. But if you want a book that gives a rather analytical look at the clergyman as he stands with a news reporter in front, a soldier behind, and politicians on both sides—this may be it.

The Lord's Supper in Methodism 1791-1960, by John C. Bowmer. The Epworth Press, 64 pp., 6s. (72¢) in England.

Reviewer: CLIFFORD W. EDWARDS is a member of the Michigan Conference and at present is studying at Garrett Biblical Institute in Evanston, Ill.

A word of warning is in order concerning the relation of the contents of this little book to its title. The American reader is likely to be disappointed and confused unless forewarned, for the author does not deal at all with Methodism in America, although he never acknowledges his limiting of the subject to Methodism in the British Isles. Further, his main interest centers upon the date 1791 and the parties and conflicting attitudes concerning the Lord's Supper which developed immediately after Wesley's death. Developments in the 1900s, in contrast, receive but brief mention. Finally, some knowledge of the early history of Methodism in Britain and the splits within Methodism which occurred immediately after Wesley's death is presumed by the author and is necessary if one is to follow the present treatise intelligently.

With these limitations of subject-matter and audience in mind, this little book, *Wesley Historical Society Lecture No. 27*, provides an interesting view of the tremendous difficulties and diverse opinions which had to be dealt with by Methodists in Britain in the years following

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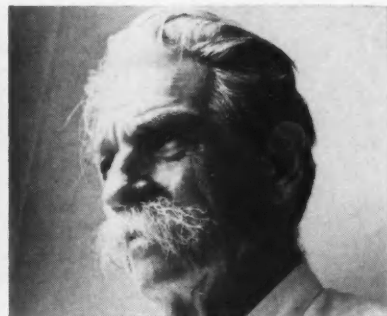
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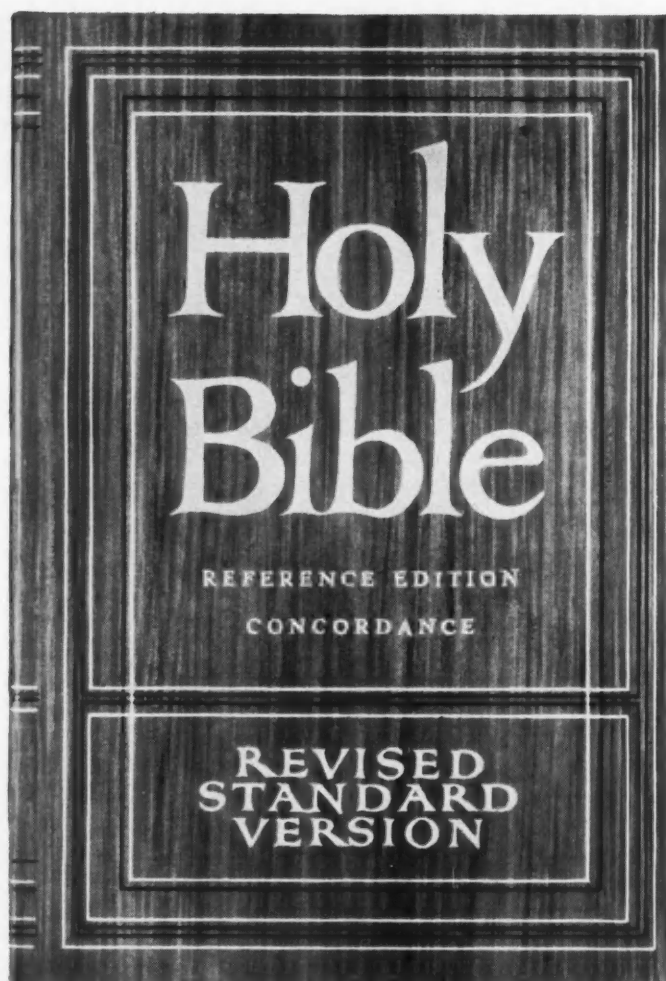
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Wesley's death, pointing up the problem of interpreting Wesley's own intentions for his societies and their means of procuring the Lord's Supper, and outlining the vigorous paths taken by Wesley's followers in his absence.

Perhaps it is worth suggesting that the line on page 30 reading, "In 1792 Wesley published . . . his 'Abridgement' of the Book of Common Prayer," be rephrased to make clear that he may have made plans for that publication, but that he did die in 1791.

Persons in Relation, by John Macmurray (Gifford Lectures, 1954), Harper Bro., 235 pp., \$5.

Reviewer: ARTHUR L. FOSTER is assistant professor of pastoral theology and counseling at Vanderbilt Divinity School, Nashville, Tenn.

This second volume of John Macmurray's Gifford Lectures (Vol. I, *The Self as Agent*) is an extremely important book. It is a philosophic revolution, standing on the shoulders of George Herbert Mead, Martin Buber, and A. N. Whitehead. Macmurray shows how the whole of European theology, philosophy, and psychology has been under the dominance of Descartes' conception of detached, isolated intellectualism. Macmurray provides a powerful alternative conception of the person as a dynamic, initiating personal center, existing only in relation with a personal "other." With marvelous precision of analysis, and with profound insight, Macmurray shows the meaning of the personal dimension in terms of motivation, parent-child relations, morality, politics, worship, art, philosophy, science, and of natural theology.

This is a difficult book because it challenges so many of our pet assumptions. It is a book to be lived with for a time. Better be careful, however—it might transform our preaching, counseling, or educational practice! It will certainly deepen our theological insights and our self-understanding! Especially will it illuminate our doctrine of the Church, through its conception of direct and indirect, personal and impersonal, relationships.

Methodism and Society in the Twentieth Century, by Walter G. Muelder. Abingdon Press, 446 pp., \$6.50.

Reviewer: HARVEY SEIFERT is professor of Christian ethics, Southern California School of Theology, Claremont, Calif.

For reference, as well as for careful reading, this book should be in the library of every minister in Methodism. The wider the attention it secures also among laymen, the stronger will be the witness of The Methodist Church to

society during the remainder of this century.

This is Volume 2 of the "Methodism and Society" series edited by the Board of Social and Economic Relations and prepared by the faculty of Boston University School of Theology. Against the background of major events in United States history, Dean Muelder describes Methodist social thought and action during the 20th century. This is a crucial period including the flowering of the social gospel, two world wars, the great depression, and that convergence of dynamic forces still prominent in the present environment of the church. With careful scholarship the book draws on numerous unpublished sources not elsewhere generally available. For a long time to come this will remain the definitive study of a period unusually fruitful for the ministry of the church.

A sampling of a few of the intriguing topics covered includes the reaction of churches to significant labor-management conflicts, an evaluation of support of national prohibition, the uneven record of the church on race relations, attacks on social liberalism after World War I and during the past two decades, and the relationship of the church (including selected annual conferences) to war. Also included is an illuminating section on the relationship of Methodist organization to social witness.

One of the most valuable contributions is the report of a questionnaire study of the social beliefs of present-day Methodists. This indicates the distribution of opinion on such varied issues as the minister's right to take a position on controversial matters, goals in race relations, abstinence from alcoholic beverages, the United Nations, and writing to Congressmen. From many of these findings it would appear that we have often greatly overestimated the lag of the laity behind church leadership.

There is a stimulating discussion of the conditions for a maximum contribution by any church to social change. This is related to a balancing of weaknesses and strengths, and a sketching of directions in which The Methodist Church might most creatively move.

It is the glory of a democratic Methodist Church that no single reader will agree with every statement in this lengthy book. It is ground for hope that a dedicated Methodist Church will in all probability continue to move in the general directions indicated by this book.

The New World of Philosophy, by Abraham Kaplan. Random House, 346 pp., \$4.75.

A series of television lectures now provide a comprehensive survey of current philosophical trends. Written by a U.C.L.A. professor, the chapters include Buddhism, Zen, communism, and existentialism. The style is readable and responsible.

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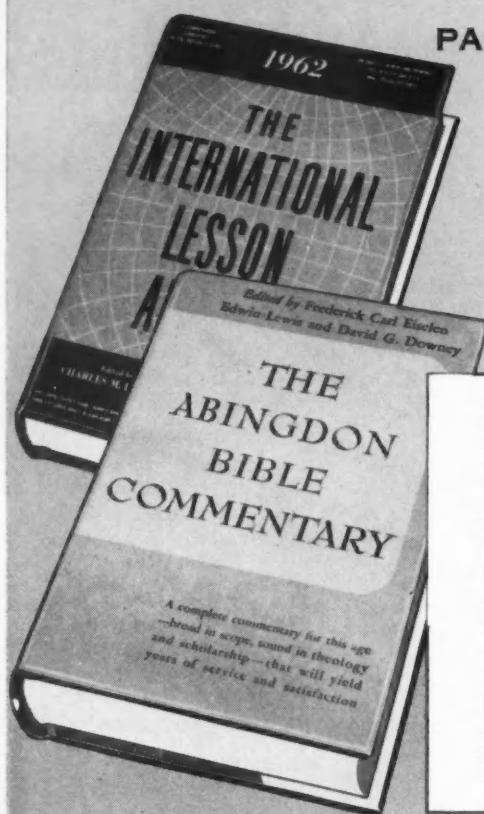
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NEWS and trends

HOSPITALS, HOMES STAFF BACKS RIBICOFF ON ADC

The thorny issue of Aid to Dependent Children and its relation to the national welfare picture has gained prominence through recent reports of widespread abuses. Critics claim the U.S. is "coddling" welfare recipients and lacks a program to help them become self-supporting.

In Cook County, Illinois, which includes Chicago, about \$6.3 million a month is dispensed to 160,504 persons under the ADC program. (The figure includes all family members.)

ADC was defended in a recent New York speech to the Family Service Association, by Abraham Ribicoff, U.S. Secretary for Health, Education, and Welfare. He denied that public assistance is for chiselers, that ADC encourages illegitimacy, and said that fraud is "very small."

"Most families struggle desperately to get off relief," he told the meeting. Answering charges that people move from city to city for better relief support, he cited studies which he said have shown that newcomers getting on relief stay on only for an average of one year.

Staff members of the Methodist Board of Hospitals and Homes tend to support Ribicoff's view. In a statement to the CHRISTIAN ADVOCATE, Coyd Taggart, its director of public relations, said:

"Our feeling is not that ADC is the weak link . . . but that it is inadequate in itself." ADC budgets in most states would not allow a mother to stay home and give even mediocre care to her children, he said. "People need casework and rehabilitation to realize their great desire to get off public assistance."

As Christians, Taggart said, "we cannot see the validity of any argument placing the burden of a parent's sin upon the child."

The Board of Hospitals and Homes staff advocates that public agencies set out to deal with the adults in a helpful, guiding, even firm way, if they are failing to use the grants for the children. "But let's give the agency the personnel to do it, and above all, let's feed and clothe the children while it is being done."

The statement went on to say that there have been interviews in which 9 out of 10 persons favored denying ADC grants for a second illegitimate child to the same mother. "One wonders what street the interviewer chose to ask this complicated question. It reminds us of

primitive civilizations which took their aged people and deformed children to a mountain top or wilderness and abandoned them."

"Probably neither the interviewer nor the interviewee really understood the many facets of the problem they were discussing."

Pastors March for Peace

Some 50 Methodist ministers and some laymen took part in Veterans' Day peace demonstrations in Detroit and suburban Wyandotte, Mich.

Wearing robes with sackcloth stoles, pastors in the main procession carried signs reading "End the arms race, not the human race," "There will be no veterans of another war," and quoting President Kennedy, "Mankind must put an end to war, or war will put an end to mankind."

They had met at Central Methodist Church for worship and a meal of bread and water, kneeling at the altar rail to sign a declaration for distribution during the Veterans' Day Parade. It also was to be sent to the President and Secretary of State.

They called on Methodists and all Christians to pray and work daily for immediate abandonment of all nuclear weapons tests and for signing of a test ban treaty, negotiations for general and complete disarmament, and strengthening of the UN.

The ministers taking part were all members of the Detroit District of Detroit Annual Conference, but the demonstrations were not official acts of the district.

During a football game at Adrian, Mich., between two Methodist-related colleges at Adrian and Albion, Michi-



Methodist ministers in peace march starting at Central Church in Detroit.

gan's Bishop Marshall Reed asked all ministers to come onto the playing field to join him in reciting the declaration and prayer used in the Detroit service.

Methodist Bishops Ask for Crusade for Peace

As "the making of peace is our business, our sacred trust, . . . we call The Methodist Church, indeed all Christians, to join in a Crusade for Peace, to move resolutely against the drift toward war."

So spoke the Methodist Council of Bishops in a statement drafted at its recent meeting in Gatlinburg, Tenn.

"Wars arise from neglect of justice and the desperation of human misery. We urge increased support of the World Mission of the Church . . . and every plan, agency, and enterprise which in wisdom and justice would serve human needs, promoting better standards of life in larger freedom."

The council asked for immediate resumption of nuclear test ban negotiations, and:

- Asked careful study by national authorities before any all-out shelter building program is promoted, warning against the folly of panic programs.
- Commended Methodists for common sense and loyalty in resisting "continuous and insidious" attacks on the Church and its leaders under the guise of patriotism and anti-communism. Such charges, it is said, are a device of tyranny and terror to secure conformity and stifle freedom of thought and speech.

While communism on the world scene can scarcely be exaggerated, the council stated, the immediate threat within the U.S. is slight compared to the "truly great threat" of godless materialism, moral decay, and easy-going self-righteousness which is everywhere. It is the breakdown of family and home life, loss of integrity and sense of responsibility for the common good, in all segments of society; the false patriotism of those who would make God into our image " . . . claim God for our side, ascribing divinity to our achievements and aims."

(The full text of the Bishops' message will be published in the January issue of TOGETHER).

Duke Gets Wesley Papers

Some 17,500 volumes, documents, and manuscripts, one of the world's outstanding collections of the writings of John



Examining part of Wesley collection are Dr. Powell, Dr. Baker, Dr. Cushman.

and Charles Wesley, have been acquired by Methodist-related Duke University.

It is the Frank Baker Collection of Wesleyana and British Methodism. The Rev. Baker, member of the British Conference and collector since he was 15, has for 12 years been secretary of England's Wesley Historical Society.

Duke got not only the library, but Dr. Baker as well. He is now associate professor of church history in the divinity school, and of religion in Duke's department of religion. He also is associate editor and bibliographer for the Wesley Works Editorial Project of Duke, Emory, Drew, and Southern Methodist universities, which will publish Wesley's complete works.

The 1,500 editions in the Baker collection form about half the Wesley publications known to exist, including 300 first editions, and 10 articles not listed in previous bibliographies. Its acquisition was announced by Dr. Benjamin E. Powell, Duke librarian and past presi-

dent of the American Library Association, and Dr. Robert E. Cushman, dean of the divinity school.

There is nothing like it relating to Methodism which has come from outside the U.S., it was said.

Among rare items: 1. The complete annual "penny minutes" of the Methodist conferences during Wesley's lifetime and two after his death; and copies of all but seven of the "large minutes" of Methodist conferences in 1749 and after. 2. Largest collection in the Americas of extremely rare tracts. 3. Editions of the famous *Collection of Hymns for the Use of the People Called Methodists*. 4. Editions of *Primitive Physick*. 5. A printed circular letter "To Dr. Coke, Mr. Asbury and our Brethren in North America," Wesley's apologia for ordination of Coke with intention of transmitting to and securing ordination and a revised Anglican liturgy for Methodist preachers in America.

Takes Step Toward Unity

The United Church of Christ has agreed to take part in conversations to explore possible union of the United Presbyterian, Protestant Episcopal, and Methodist Churches.

Its president, Dr. Ben M. Herbster, accepted the invitation to talk about a united church "truly catholic, truly reformed, and truly evangelical," in a letter to Dr. Charles D. Kean, secretary of the Episcopal unity commission.

It had been extended by the Presbyterian and Episcopal churches. A preliminary conference is set tentatively for April 9-10 in Washington, D.C.

The four-way union was proposed last December by Dr. Eugene Carson Blake, stated clerk of the United Presbyterian Church. In September, 1961 the Episcopal general convention (see p. 24, October 12) voted to join in inviting the other two to initiate talks.

The Methodist Church cannot officially reply to the invitation until the General Conference in Pittsburgh in 1964.

Have No Race Bar: Emory

As soon as Georgia's tax laws make it feasible, Methodist-related Emory University will consider student applications without regard to race.

This was announced at Atlanta at the

board of trustees' recent annual meeting.

Emory's charter and by-laws have never made such restriction, explained Henry L. Bowden, board chairman and an attorney. However, Georgia allows tax-exempt status for private schools only when they operate on a segregated basis.

Demands on the school for service have soared, he said, and despite a tuition increase the academic program had a \$97,000 deficit in the past year. Emory would be seriously handicapped without the exemption, he pointed out.

Hits Suspension of Fines

Judges who suspend fines on condition that the offender give a like amount to a church have been sharply criticized by Methodist Bishop Edwin R. Garrison of Aberdeen, S. Dak.

This "forced church donation" violates the church-state separation principle, he wrote to Gov. Archie Gubbrud, to Judge St. Clair Smith of the state supreme court, and to the state game warden. He cited a case in which two hunters, one of them a Methodist, had fines suspended provided they gave to their churches.

"I challenge a procedure by which the court orders contributions to a church and which makes the church an agency for collection of legal penalties," the bishop wrote.

Overseas Giving Greater

Overseas Methodists, especially those in the younger churches, give much more to the church in comparison to income than do U.S. Methodists, says the Division of World Missions general secretary.

Dr. Eugene L. Smith states that the record of stewardship is proportionately far higher than in prosperous North American Protestantism. "Would that North American Methodism had the same percentage of tithing as Brazilian Methodism!"

In 1960, overseas self-support figures were 35 per cent for India; 50 per cent for Cuba, Costa Rica, Peru, Chile, Korea; 80 per cent for Africa south of the Sahara; 90 per cent for Argentina, Brazil, Japan; and 100 per cent for Burma, Germany, Malaya, Scandinavia, Switzerland, and the Philippines.

And the figures are going up at great speed, reports Dr. Smith.

Average income of India's Christians is less than \$22 a year, and in Japan the average amount of living space per person is nine square feet.

Yet the Methodist-related United Church of Japan multiplied giving more than five times since World War II. Argentine Methodists reduced pastoral support from missionary sources from 22 per cent in 1951 to less than 10 in 1955.

However, Dr. Smith explains, in some parts of the world the churches tend to be overdependent on the mission boards.

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dates of interest

JANUARY 18-26—Training for New Conference Directors of Youth Work, Nashville, Tenn.

JANUARY 21-28—NCC Church and Economic Life Week.

JANUARY 24-25—Methodist Committee for Overseas Relief Annual Meeting.

JANUARY 29-FEBRUARY 2—Workshop Conference for Ministers and Directors of Local Church Evangelism, Nashville, Tenn.

JANUARY 30-FEBRUARY 1—Christian Social Concerns Seminar on Conservation, Washington, D.C.

JANUARY 30-FEBRUARY 2—Iliff Week of Lectures, Iliff School of Theology, Denver, Colo.

JANUARY 31-FEBRUARY 1—TRAFECO Advisory Council.

FEBRUARY 18-25—Brotherhood Week.

Churchgoing Levels Off

An increase of church membership in the U.S. of 1.9 per cent in 1960 over 1959 is about the same as the country's estimated population increase (1.8 per cent), says the National Council of Churches.

According to its 1962 *Yearbook of American Churches*, the rate has leveled off after having outstripped the population increase for the past 15 years. This may show that church membership potential has temporarily leveled off.

Of the 259 church bodies reporting, the 227 Protestant groups have 63,668,835 members, mostly in 22 denominational groupings or "families" which account for an estimated 90 per cent of Protestants. NCC member churches have membership totaling 40,185,813 persons.

There are 42,104,900 Roman Catholics—including all baptized persons—a gain of 3.2 per cent over 1959. Jewish congregations number 5,367,000 persons; Eastern Orthodox 2,698,663; Buddhists 20,000. There are 589,819 members of the Old Catholic and Polish National Catholic churches, and the Armenian Church.

Sunday and Sabbath schools of all bodies reporting had enrollment in 1960 of 43,231,018, Protestant churches having 93.1 per cent of that total.

Giving of 47 Protestant and Eastern Orthodox bodies was more than \$2.5 billion in 1960, a record figure. The Methodist Church stood 41st in per capita giving, with \$55.14 per capita. The Free Methodist and Wesleyan Churches led the list with \$271.86 and \$231.77 per member. Other churches in the "top 10" were the Pilgrim Holiness, Evangelical Free, Evangelical Covenant, Brethren in Christ, and Orthodox Presbyterian; the Ohio Yearly Meeting of Friends, Church of the Nazarene, and the Church of God.

Old Rugged Cross Favorite

The Old Rugged Cross is again the top favorite in a National Newspapers hymn poll among some 61,000 readers.

It scored with 10,482 readers, with *How Great Thou Art* second with 8,449 votes. Runners-up are *What a Friend We Have in Jesus*, *In the Garden*, *Amazing Grace*, and *Rock of Ages*.

Readers listed a total of 1,900 hymns and gospel songs in the poll, co-sponsored by *Christian Herald* and newspapers in 50 states. The 1960 poll, among the *Herald's* readers, had *The Old Rugged Cross* first, and *What a Friend* second.

Train as Scout Leaders

An unusual instance of two overseas Protestant ministers training in the U.S. as chief Boy Scout executives has been revealed.

At the recent 235th national school at Mendham, N.J., were the Revs. Wea Natt of First Methodist Church, Kakata, Li-



Mr. Whang, E. C. Hogan, Jr., Methodist layman and Boy Scouts staff member for Protestant relationships, and Wea Natt.

beria; and Daniel K. Whang, Presbyterian minister and chief scout executive of Korea. Mr. Natt holds the same post in Liberia, and is a former supervisor of schools there.

deaths

JOSEPH MARCELLUS ADAMS, former D.S. in Washington and Oregon, November 8.

Mrs. J. W. ATKINSON, wife of retired member Holston Conference, September 21.

Mrs. EZRA BECK, widow of member Ohio Conference.

W. B. BLISS, retired member Nebraska Conference, October 7.

Mrs. STEPHEN BOERNE, widow of pastor in Virginia and West Virginia, October 8.

HOWARD A. BAIN, member Florida Conference, October 3.

Mrs. EARL BULL, wife of retired member Ohio Conference.

J. RAYMOND CHADWICK, former pastor and president of Iowa Wesleyan College since 1950, November 8.

Mrs. SOLOMON CHEEK, widow of pastor in California churches, September 20.

HERBERT E. DUTTWELLER, member Southern California-Arizona Conference, September 24.

LESTER L. EARP, member Central Illinois Conference, November 9.

EDWIN D. FACE, retired member Ohio Conference.

Mrs. R. G. FARMER, wife of member Holston Conference, October 7.

FRANK R. FELT, D.S. and Board of Missions executive secretary in India, September 30.

CHARLES WESLEY FRYE, retired supply minister in Ohio Conference.

MARTIN HERBERT, retired member Louisiana Conference, October 9.

B. C. HIMES, supply pastor Western Pennsylvania Conference, October 10.

Mrs. C. A. HUGHES, widow of member Ohio Conference.

ETHAN Z. JAMES, member South Carolina Conference, October 19.

Mrs. THOMAS LEE, wife of retired member South Georgia Conference, October 8.

HARRY F. LYON, retired member Ohio Conference.

B. T. MAKAPAGAL, minister in Hawaii Mission, August 10.

CHARLES A. MITCHELL, retired member Indiana Conference, October 14.

Mrs. W. C. NEEL, widow of member Ohio Conference.

Mrs. A. F. NOETHLICK, wife of retired member Ohio Conference.

ALFRED P. OLSON, lay pastor and founder of Wellington Church, Chicago, November 14.

Mrs. S. S. MCKENNEY, wife of associate pastor at Epworth Church, Houston, Tex., October 31.

H. M. PINGREE, retired member Rocky Mountain Conference, September 30.

Mrs. HOY G. ROGERS, wife of retired member Central New York Conference, September 5.

E. R. ROMIG, former D.S. in North-East Ohio Conference.

DOX ROSE, member Nebraska Conference.

Mrs. E. J. A. ST. LOUIS, wife of member Ohio Conference.

Mrs. W. A. SMITH, wife of former superintendent Holston Methodist Home, October 8.

EDMUND D. SOPER, professor emeritus at Garrett Biblical Institute, October 23.

C. A. SULLIVAN, retired member Central Illinois Conference, November 5.

J. WILLIAM TAYLOR, retired approved supply pastor in New York Conference, October 23.

CLARENCE F. WEED, retired member West Wisconsin Conference.

Mrs. BURKE WHITE, wife of member Newark Conference, October 23.

Mrs. A. E. WICKLE, wife of former member Holston Conference, September 17.

A. G. WINKLER, retired member Ohio Conference.



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WCC OFFERED CHALLENGE TO 'DE-WESTERNIZE'

With some 2,000 persons from over 50 countries in attendance, the World Council of Churches opened its Third Assembly November 18 at Vigyan Bhavan Hall, New Delhi, India.

Highly meaningful to the deliberations and to its impact on the world was its location, the first time an Asian country had been chosen.

The sessions, held in English, French, and German, were on the theme *Jesus Christ, the Light of the World*. They were opened with a colorful procession led by the Rev. Joshua R. Candran, of United Theological College, Bangalore.

The Rev. U. Ba Hmyin, secretary of the Burma Baptist Churches Union, gave the opening sermon. He challenged Christianity to make a radical break from Western ways of thought, as it is "not wholly equipped for this century with its pluralistic mankind."

If it does not have a relevant and universal theology for Christians in both East and West, he declared, the Church will stand isolated from the powerful movement of the nascent faiths of Asia and the world.

The speaker cited as example of Oriental meditation, the custom of Jesus in often slipping away to a quiet spot.

Dr. Gottfried Noth, head of Germany's Evangelical Church of Saxony, said in the Assembly's first evening service that "Jesus Christ is not the Light of a race, a class, a culture, or a period, but seeks out the darkness where it is to be found."

"We Christians have not been promised that we will be the cleverest politicians, scientists, technicians, or economists. We are not to start a competition between the Light of the World and the many other lights of the world."

At the opening business session, Dr. Franklin Clark Fry, president of the United Lutheran Church, presented a resolution to integrate the International Missionary Council into the World Council. There was no opposition. The IMC, now the WCC's Division of World Mission and Evangelism.

Bishop J. E. Lesslie Newbigin of the Church of South India voiced the hope that Asian and African churchmen would now send missionaries to Europe and America "to make the Gospel credible to the pagan masses of those continents who remain unmoved by the witness of the Churches in their midst."

Dr. W. A. Visser 't Hooft, World Council General secretary, said in a speech that integration of the IMC would widen acceptance of the idea that all churches are called together to bring the Gospel to millions.

He hailed the growing friendliness, citing the "nearness in time of the Pan-Orthodox Conference, the Third Assembly, and next year's Vatican Council

as giving the impression of a general ecumenical mobilization.

However, he stated, that does not mean that fundamental problems are on their way to being solved. Commenting on the presence of five Roman Catholic observers, he said "We have been able to mention specific points, such as the question of religious liberty, which we would like to see clarified by the council in Rome."

The WCC Third Assembly accepted into membership the Eastern Orthodox churches of Russia, Poland, Bulgaria, and Romania, an action which places most of Eastern Orthodoxy within the WCC. The Russian church alone claims 25 million members. Among the 19 other churches admitted were two in Chile, the first Pentecostal churches to join.

Visser 't Hooft mentioned acceptance of the Russian Church as a tremendous opportunity, one that would not ease the ecumenical task but which would enrich it. He said it would not only require consideration of ancient divergencies between Christian East and Christian West, but the modern tensions between the political East and West.

"But what right," he asked, "have we to refuse this task if it is laid upon us?"

In his speech, Dr. O. Frederick Nolde of Philadelphia, director of the WCC Commission on International Affairs, condemned international appeasement as a course that "merely postpones the evil day." However, he stated, there should be neither cynicism nor despair about the ultimate effectiveness of negotiation, conciliation, and assertion of justice.

In still another address, Dr. Joseph A. Sittler, professor of systematic theology at the University of Chicago, called for more stress on Christian unity in belief rather than on organization.

A message from Patriarch Athenagoras, head of the Greek Orthodox church and "first among equals" of 15 Orthodox patriarchs, called for greater unity of all Christians, regardless of their confessions. Charles Parlin, Methodist layman and vice president of the National Council of Churches, called the statement one of the most important of the Assembly.

A commission report to the 625 voting delegates condemned proselytism as "witness that has been corrupted, when cajolery, bribery, and intimidation are used subtly or openly to make converts."

Such a practice places the success of the church above the honor of Christ, seeking to advance one's cause by bearing false witness against another church, and substituting self-seeking for love of individuals.

One U.S. delegate charged that the WCC voting delegations (about 80 to 85 per cent) are "overwhelmingly composed of the clergy," urging election of at least one layman-president.

Charles P. Taft, Episcopal layman of Cincinnati, said that of the about 60 laymen delegates, 15 are educators and "do not exactly represent the hurly-burly of life."

Staging a brief protest fast before the hall in which the Assembly was being held, was a leader of the 80,000-member All-India Nationalist Christian Association. He charged domination of foreign missionaries in India, who, he said, "under cover of Christian activities cover their Western political activities."

"The universal gospel must change its local Western molds and colors, and clothe itself in an Oriental robe," he declared. He did, however, praise the Assembly's emphasis on Christian unity, and said the fact that it was held in India was a healthy sign.

Amendment XII Appears to Have Lost, Advocate Finds

On the basis of figures supplied to the CHRISTIAN ADVOCATE by the Council of Bishops, it would appear that Amendment XII to the Methodist Constitution will not pass.

Voted on this year by most of the annual conferences, its passage would have made extensive changes in plans for the General and Jurisdictional Conferences.

At press time, voting totaled 15,924 in favor, 9,022 against. Among the 13 conferences which conceivably might still vote (Peninsula in the U.S., 12 overseas), the combined vote as estimated from the number cast in 1956 voting on amendments, would probably not exceed slightly over 600.

As the present total of 24,949 is 706 short of the required two-thirds majority, more than 900 votes still would be needed to carry the measure.

This early calculation, made prior to the Council of Bishops' official proclamation on the outcome, was seen as important because of the necessary arrangements for the 1964 General Conference to be held in Pittsburgh, Pa.

Changes which would be made if Amendment XII passed include: 1. Enlarging the General Conference from the 900 maximum to a 1,400 maximum. 2. Requiring jurisdictional conferences to be held prior to the General Conference, or at the same place and time if so decided by the jurisdiction. 3. Permitting Central (overseas) conferences to meet either before or after the General Conference, and requiring that delegates to those conferences as well as the jurisdictional delegates, also be delegates to the General Conference. 4. Consecrating at the General Conference, bishops elected by the jurisdictional conferences. 5. Creating a General Conference Committee on Episcopacy, stating conditions for transfer of a bishop from one jurisdiction to another; and for announcement of assignment of bishops at the General Conference.

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